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LITERARY PROPERTY.

There is, perhaps, no branch of ethical inquiry which is more involved in theoretical doubts and practical confusion than that of property in certain results of literary and other intellectual labor. This arises from the very nature of the property itself, and especially from the process necessary in converting it into the circulating medium.

What is the nature of this property? How can its boundaries be run out and defined? Dr. Lieber, in his work on political ethics, somewhat quaintly illustrates an absurdity in the working of copywright laws, allowing as they do, that any person may publish, as his own, the substance of any other work, provided that he do not copy his words, by comparing it with a law which should allow a man to enter his neighbor's cornfield, and carry off his corn, provided that he husk it and leave the husks and stalks.

The question, however, is not so simple as might appear on a superficial view. The corn in the field, and all that has entered into its production, has a distinct ownership in the fullest sense, and every stalk of it. The claim to it is

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founded upon the fact that the claimant owns the field, or pays rent for it; that he performed the labor or paid for it; that he produced the seed or purchased it. The result is, therefore, capable of the most exact measurement, and is all his; or if there is any joint ownership in the field or its fruit, it is upon some principle easily comprehended.

Another illustration will better set forth the nature of the property which we are considering. A certain community has considerable quantities of ground which is common. It is understood that all the cattle owned in the community may graze upon it, and that each person may mow what he chooses, the labor only being his own; that he may sell his hay and his beef, and sell them even to persons who had just as much right in the common upon which the beef was fed and the grass cut as he whose labor made them his own.

So a large stock of ideas in all departments of mental activity, and of literature especially, has become the world's common possession. The extent of this will be partially apprehended when our attempts to conceive the amount which has become in such sense, part and parcel of the general fund, as to be the current medium of intellectual exchange. Indeed the great body of the world's literature itself has by processes which may be compared to confiscation, donation, and reversion become a common possession without individual ownership. It belongs to all men who may choose to appropriate it by any legitimate application of their own labor and industry.

In the supposed case of the common pasture or meadow, each has a right to that which his cattle graze or his labor turns into hay, but the extent, or in other words, the value of his right, is represented by his labor, since all except this was the common property of the community, and the market value of the product will, in the average, precisely equal that of the labor applied to the production.

A man's own labor, therefore, including in this term that peculiar talent and education which qualify him to perform it, constitutes the sole basis of all claims to the right of property in the issues of his work in the realm of intellect, and especially of literature. When any one, therefore, founds a claim to this right upon some process more summary than the performance of the entire amount of labor necessary to fashion his

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work, using only rudimentary material drawn from a common magazine, into a shape strictly in accordance with his own mental structure, he makes an unjust claim The question of the proper and improper use of the sources of information in literary labor is one of no small practical difficulty. For an author to disregard and ignore all that had been written by others, would be to treat his predecessors in the same field with contempt, and sacrifice the interests of science to the petty desire for independence and originality. On the other hand, to put together a patchwork of other men's thoughts eversomuch changed in language is to commit a virtual plagiarism, avoiding conviction, because the fragments stolen are too small to be definitely identified. Where lies the middle course? How shall the two extremes be detected and exposed? Surely the former will pay the forfeit of his temerity by being found behind the science of his age, instead of having contributed to its advancement, as every author should do in order to justify himself to the public for having undertaken to write at all. The other extreme will appear—to use a homely illustration—somewhat as half digested corn in the stomach of a slaughtered ox, it is spoiled as corn, and not yet formed into beef, and is of no other use than to feed vultures and other birds living upon carion.

The whole field of literature is one great common upon which all have a right and an equal right to graze at pleasure. All that they can eat and inwardly digest, so that it may become assimilated to their own mental being, is theirs; theirs to enjoy as a private, personal gratification; theirs to spread in the way of conversation for the entertainment and instruction of others—theirs to transfer by recasting it in the mould of their own conceptions, so as to give it an exchangable value, which value may be collected from the public by the sale of the work. This exclusive right of sale should be regarded as natural, not as bestowed, but merely recognized by special legislation. But the right to any legitimate use of existing literature is no less free to the public in case of books, the reproduction of which is secured by law to their authors. The material is all taken in some sense and form from the common fund, and should be returned thither in an improved form and with enlarged boundaries. This is the natural

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process of growth in the fruits of all mental labor. If any one bring back without increased value that which he took from this treasury, much more if he return it with diminished worth, he has failed of his duty as a trustee of this highest of earthly trusts. As none ever produce aught without using common material, so none can justly claim the right of property in anything but the form which their own labors have given to that material; and the reproduction of any particular form or collocation of words belongs to the original producer, whether better or worse than others had made from similar material. If any one uses too freely, or in an improper way, the thoughts of others in a work which he calls his own—if these thoughts appear in his work without having passed through a thorough process of digestion in his own mind, this will show itself in the work produced, and the punishment of the offender and the protection of the injured must be looked for in the public neglect of such half-digested matter. An author's work, whether valuable or worthless, belongs to himself.

It will follow from the above reasoning that more freedom may be exercised in the use of the thoughts of Plato, whose right of property in his works was never recognized by law, or of Milton, in whose case this is extinct, than in the case of Tennyson's, whose works are now paying the author his thousands. Property can belong to no individual but the original owner, or his heirs or assigns, and when they fail, or their rights expire, it must revert to the community from which they originally drew the capital which was to receive its accretions from their own genius and labor, and he who appropriates it, is as much a plagiarist as if there still existed a legal owner of the property.

An interesting thought here presents itself in regard to the constant augmentation of the world's treasures of literature. For two thousand years of literary history we see no traces of laws acknowledging and protecting an author's exclusive right to the sale of his works. The contributions were gratuitous. It is doubtful whether the remains of antiquity can show that it ever occurred to any one to claim the right of control over the multiplication of copies of his own works for the purpose of collecting a tariff upon them. Authors were men of leisure,

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who lived upon other resources obtained either by their wealth or patronage, or by teaching, or some other occupation. The cost of books was the labor of transcribing them, and that was quite enough to restrict their use to a very few persons. But still in this way a magnificent accumulation was made, so as to be ready for that magic process of multiplication which first came into use in the middle of the fifteenth century. Soon after this time the common treasure began to be augmented in measures largely increased, and at the same time a claim of property in their works began to be modestly set up by their authors, and this, when finally acknowledged, instead of diminishing only accelerated the rate by which the common stock was enlarged; for it encouraged authors, while it still left their works just as free for all public use as they ever had been.

Here let it be noted that a right, now as well defined as any other, and considered by many as natural and as clear, was first mooted in the fifteenth century, and then only to enter upon a struggle for recognition which has already continued about four centuries without having as yet achieved full and complete success. Let an eloquent passage translated from the German set forth this struggle: "Since the invention of printing, or the art of multiplying books and artistic productions easily and quickly by a mechanical process, the public opinion has vigorously occupied itself with the question of the right of producers to their creations in art and science, and the manner in which legislation has satisfied or refused their wishes and demands, is indeed quite characteristic of this legislation and of the view entertained in regard to the importance of literature and art to the purposes of life. While fixed possession, that is, property, was universally recognized as the best pledge of a well-organized society, and the most solid basis of legal right for the security of States and the promotion of true civilization and mental culture, an opposition was waged for three centuries long against the necessary consequences resulting from a very old fact, viz., printing, which opposition fell into an almost dangerous contradiction with the very first principles of right. For if indeed the fact mentioned has given to the whole structure of society another form, and called thinkers, poets, authors, and literature and art to an intellec-

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tual dominion over material things, then it is an inconsistency to deny to the productions of intellect, the blossoms of the noblest generative power, to all thoughts presented in a definite form to sensible perception, the attribute of property, while all other mental and bodily exertions, even to the very lowest class, enjoy a protection which shows that the fundamental and prerequisite conditions of all culture lie in sacredly maintaining the right of property. Those who, as holders and administrators of the highest possessions which heaven has bestowed upon the earth, labor to originate and improve the laws, to open the fountains of the world's knowledge, the treasures of ideas of the good and beautifnl, were left, or rather, declared without the protection of law. Against this incongruity between the highest class and the other classes of society, the world fought for three, nay, four centuries, and must look on and see punishment inflicted, even to barbarity, upon him who, from bitterest need threw his angle into the stream, or pointed his fire-arms to a bird of the air or a wild beast, which devoured the fruits of his own field, or broke a dry branch from a forest tree in order to warm his stiffened limbs by its flame, because he had violated the sacred right of property; while the liberty pirate might, for purposes of selfish speculation, appropriate the works of industry, the creations of genius, the noblest pearls in the honor-crown of nations, and that, too, unpunished and even favored in the exercise of his piratical trade."*

While the right to literary property is unquestionable, it is still not absolute, and, therefore, not perpetual. It may be compared with real estate held on lease rather than in fee simple. As the world's fund of literature, from which all draw, is common, the literary laborer may be regarded as employed by the public for the increase and improvement of this stock, for which service he is paid by a lease on the work which his genius and industry have produced. This is, therefore, a kind of contract, the parties to which are the public, represented by the government, on the one side, and the individual author on the other. It cannot, therefore, be said in the strict sense that governments do injustice to authors by failing to give due pro-

* Article "Nachdrack" in Wigand's Conversations-Lexicon.

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tection to their works, because the latter, by the act of publishing, have voluntarily closed the contract, knowing full well what its conditions were. The injustice involved in an inadequate protection to literary property is inflicted upon the best interests of the whole public; it is an unfaithful administration of the highest trusts committed to governments. The rule which should guide in this matter should be, that just that amount and kind of protection should be given which would tend to give the highest character and greatest progress to the world's literature. This rule may be used in the inquiry as to whether the right in literary property should be legally recognized as *perpetual* and *universal*.

It has been seen above that no principle of justice to authors requires perpetuity of literary property. Do the interests of literature demand this? Would it stimulate to any really important investigation, or the production of one able and useful work which a limited right would not call forth? Both questions may be confidently answered in the negative, But further, perpetual rights would be objects of perpetual speculation. They would never continue in the hands of the heirs of authors. Milton and his heirs received altogether five pounds for his 'Paradise Lost.' The same would be likely to happen to many works of this high character; their authors would not rightly estimate their value, and hence would throw them into the hands of speculators, while, in the case of ordinary books, the sale ceases long before the expiration of the present limited right as fixed by the various governments.

Most books which remain of perpetual importance do have what is equivalent to a perpetual copy-right, so far as the public interests are concerned. New editions must from time to time be prepared with critical and historical notes, for which copy-rights must be obtained in order to pay for editorial or artistic labor, and this works better upon the interests of literature than legal rights, descending perpetually through the channels of inheritance or trade.

In regard to the *universality* of this right—that is, whether it should be protected against foreign as well as domestic piracy—much might be written on the justice, the beauty, and the glory of a universal recognition of the claim. It is a theme adapted to genuine eloquence. But while justice would seem

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to call for this universal acknowledgment of the services of our men of letters, science, and art, and its achievment would be a sign prophetic of the early advent of the millennial glory of the human intellect, still, when one looks at the details of the process by which this can be affected—international treaties—and then at the slowness of diplomacy to interest itself in matters of literature, science, and art, and then at the small practical value which it would have in the vast majority of cases, until those walls, infinitely stronger than can be erected by arbitrary divisions into States, viz., difference of language and dialect, and diverse systems of civilization, shall have been battered down, and the world begin at last to approximate towards the use of one speech and one language, the day must seem distant when this beautiful dream shall be realized; still it should be allowed to remain before us, lending an ever diminishing enchantment to our view as it approaches realization.

We should be ready to say at once that the works of Longfellow should not be published in England, or those of Tennyson in the United States, without paying a tariff to the authors. So, in general, between England and America; but there would be no other instance similar to this in the world. France and Germany, indeed, freely exchange works of literature with England and the United States, and reprints of the originals ought to pay a tariff to the author; but this exchange must be made mainly in translations, and there are but few works, copy-rights for which would more than pay this labor. It would, however, seem just that international treaties should secure the right of translation to an author in case he should announce in the first edition of his work that he reserved such right to himself.

In this connection it will appear how great must be the difference of remuneration for literary labor of the same grade. Holland, for instance, may be considered on a par with England and the United States in education, mental activity, and genius; but the author who writes in the language of Holland must find his readers in a population of 600,000, while he who writes in the English language may have one hundred times that number. The case would not be so very different if the illustration were to be from an Italian instead of a Dutch au-

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thor; for while the former would have twenty times the population speaking the language of his book, he might find but few more who would buy and read it.

Here we can see a place for the introduction of a process which may in time give some one language such predominance as to make it in a sense the language of the world. On the one hand, authors in a small country like Holland, or one in which the great mass of the people are uneducated, or speak a great number of languages or dialects, as in Russia, may gradually adopt a foreign language, as French, German, or English, as their medium in literature; which is already true to some extent. On the other hand, the great mental and commercial activity of the leading nations may favor this tendency. We have heard intelligent Germans express the opinion, founded upon the rapid extension of British and American commerce, that the English language is destined to such prevalence. If the course of things takes decidedly this direction, it might make a universal copy-right for a work in the prevalent language of greatly enhanced value; but there would be, perhaps, a drawback on this value in the increased encouragement offered to compilations by which the sale of more original works might be diminished.

Here it may properly be noted that the class of authors who are most likely to fail of the deserved compensation for their works embraces those who bring out the largest amount of original matter, or, in general, those who are in advance of their age. The discoveries of Newton, Leibnitz, Laplace, and and Liebig, and the explorations of Livingstone and Barth are, or will be read a hundred times as much in compilations as in the original statements of these men themselves. Works like Milton's 'Paradise Lost' and Bunyan's 'Pilgrim's Progress' first begin to be largely read after the author's pecuniary interest in them has expired. Milton's copy-right, which brought him five pounds, has paid editors and publishers its thousands since.

No system has yet been established to secure to the great original discoverers, with any degree of uniformity, an adequate remuneration for their high order of mental labor. They may write books detailing their discoveries, but they scarcely stand a better chance in the market than a good compilation or

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abridgment.* An invention, on the other hand, may often take on a form which will pay its fortunate author his hundreds of thousands, while the very discoveries upon which it is based are never compensated. Lichtenberg, Gauss, Weber and Steinheil discovered the essential elements of the Electric Telegraph, and had partly succeeded in their application which Morse's Yankee ingenuity completed and carried off the pay, while the others died, and Steinbeil still lives without having received a penny for laying the foundation of the system. And just here are perceived the different tendencies in European and American study and investigation—the former lead to original discoveries in literature and science, the latter to ingenious application to industrial arts.

It was no part of the design of this paper to state the provisions in different countries for protection of literary and intellectual labor. It will therefore suffice to refer to them in the briefest and most general way. The law of copy-right varies in different countries mainly in respect to the length of the periods of its protection, which are from 10 to 50 years, and generally during the life time of the authors, even though they live much longer than the period named. In the United States it is 14 years with the addition of another 14 years, should the author still be living, at the end of the first period. It protects the authors of maps, charts, books, engravings and etchings, but not original paintings and drawings. The discussion of the question of international copy-right has, as yet, yielded little of consequence. English books have been printed by thousands in the United States and American books in England. So of French books in Belgium and Switzerland. The same must always take place between countries using a common language, and having no international copy-right. American travelers, who, ignorant of the animosities which have grown out of this international piracy, have thoughtlessly carried reprints of English books in their trunks, have generally been taught, on landing in Liverpool, a lesson which they never again forget; they have had to seek their instruction and amusement in other readings than that which they had

* Washington Irving, for instance, was forced to prepare an abridgment of his life of Columbus for his own protection, as copy-rights do not protect an author against compilations from his works or abridgments of them.

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provided for the journey, and have cursed John Bull more loudly than in many another instance where they had better reason for doing so.

TOO LATE.

Upon my lip your kiss still lingers,
And burns, a pure, undying fire;
The fervent pressure of your fingers
Still dwells in mine; I now desire
With passionate regret, that Time
Would bring again its treasures o'er—
Or, happier for our life's short prime,
I would that we had met before.

When in our youth's unclouded morning,
Our path lay ever mid the flowers,
Ere boding clouds of storm gave warning,
Or fitful winds had swept the bowers;
When Nature taught us only good,
Nor sighed we for the world's dark lore—
Oh, in that pure, contented mood,
I would that we had met before!

When, to immortal powers awaking,
We sought for wisdom's priceless gem,
And ease, and fruitless dreams forsaking,
Toiled for the leafy diadem;
When to the hero's lofty deeds
Unknown accord our spirits bore,
Or learned of bards our kindred needs—
I would that we had met before!

Ere, from the friends that gathered round us,
We dared to give eventful choice,
And thought with each new tie that bound us
Was added something to our joys,
Till, having made our error plain,
We vowed to love and trust no more,
Oh, friend! by all our bitter pain—
I would that we had met before!

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But this regret is unavailing;
No mourning now our hopes can save—
Let us, with ardor never failing,
Build temples o'er affection's grave,
Where souls may pause, and, entering in,
Find strength to brave temptation sore;
While we, united thus again,
Rejoice that we have met before!

E.

CAPITAL PUNISHMENT.

This is preeminently an age of progress; the time is pregnant with the spirit of reform. We are throwing aside much that is old and adopting that which is newer and better, and, as a consequence we are beset with danger. Men consecrated to an idea, evil or good, now put forth their strongest exertions; the weak-minded, captivated by anything new, become zealous advocates of mischievous policies; in the excitement, sophistry is mistaken for argument, and the tendency is to run into all kinds of excesses. That a custom is old is *prima facie* evidence with many "reformers," that it should be abolished, and if one attempts to defend it he is met with the cry "conservative," "old fogy," and other unpopular epithets.

The proposition to abolish capital punishment has been before the world for some years. Little attention having been paid to it heretofore, a great effort is now being made to force it upon the country under the name of reform.

The great cry raised against punishment by death, strangely enough, is not that in this advanced stage of civilization it is no longer necessary to render life secure, but that, from the very foundation, it is an immorality, and thus being immoral the question of expediency is rightly enough left out, for an immoral act can never be expedient. It is our purpose to show wherein those who hold this view are opposed by reason. That government is instituted to secure the greatest good to the governed is a proposition which needs no proof; and that government may take any measures which will bring about the end for which it is founded, nay, that it is culpable unless it do

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so, is equally evident. The reformers virtually take this position, that even if by the punishment of death, government can lessen the number of murders, yet it is committing an immorality if it inflict that punishment; that those who commit the increased number of crimes are guilty, not the government. Does it need argument to prove the falsity of this theory? While he who strikes the blow is guilty of murder, are you who by a word might have restrained his hand, less guilty, especially when all your duty consists in protecting life? But, it is said, government has no rights which were not given to it by the citizen. Granted. Then the minor premise is laid down. Having yourself no right to take your life, you cannot grant that right to government. Conclusion—Government therefore cannot have the right to take life. If a man attacks you with intent to kill, you may not take his life in self-defence by this reasoning. Will any one accept this conclusion? I think not. Why? Because when one makes an attack upon my life he *forfeits* his own, and it is then right for me to take it. When a man commits murder he attacks society; he makes an attempt upon the life of every member of society, and thereby forfeits his right to live. Government takes his life in self-defence. The opposite theory would prohibit a nation from taking up arms though it be assailed, and, in consequence of its inactivity, annihilated, prefering that many perish instead of few. It is useless to say that exigencies never rise wherein men or nations are compelled either to take life or lose their own. Had the millenium come, this might be true, but now it is contrary to common sense and experience.

It is no small argument in favor of the morality of capital punishment that a sense of its justice has been found to exist universally among men from the time of Cain until the present. The untutored savage and the most refined and intelligent have alike declared that the murderer *ought* to die, though the *pity* of each has sometimes spared his life. Can any one draw any other conclusion than that this feeling, found with the first occasion for its exercise and through all subsequent time, among nations in all stages of civilization and in all men of these nations, with such exceptions as is customary to general rules, is of divine origin? And will they dare to question an instinct which the Almighty has placed deep within our natures?

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But what does Revelation expressly declare on this subject? We find that the very basis of God's government is this idea of justice which our reformers attempt to throw out of consideration altogether. We further find that God gave the commandment to Noah, "Whosoever sheddeth man's blood by man shall his blood be shed." And the command is reiterated to Moses. Now one of three conclusions we must inevitably arrive at: Either God never gave this command; or he directed man to commit an immoral act; or to take the life of a murderer must have been right and just. No man possessed of reason can be in doubt for a moment which of these conclusions to adopt. "But," say these sophistical reasoners, forgetting that they had asserted the immorality of capital punishment upon first principles, that it was evil from the foundation, and that, therefore, it *never* could have been right. "We admit that it was adapted to the old dispensation, but. when Christ came, he abolished this with other penalties of the Mosaic law. Christ set aside the *lex talionis.*" There existed a reason for each of the Old Testament laws at the time of its promulgation. If Christ abolished any of those laws, it was because the reason for their longer continuance had ceased to exist. He set aside no custom for whose continuance there yet remained the cause which had called it forth, or any adequate reason. Now when God commanded Noah to shed the blood of him who should shed his fellow's bood, his first legislation on the subject, he gave a reason for the severe penalty: *For in my image have I made man.* Man being made by God and in his image, whosoever wantonly took his life offered an insult to Him, both as model and architect, and justice could raise no voice against his execution.

When the Bible account is thrown aside, God left out of the creation, and man proven to be a development of the Genus *monkey*, then may we cease to regard this as proof that Christ did not abolish punishment by death. If Christ, when he promulgated the law of forgiveness, intended to annul this, he intended as certainly to annul *all* punishment. The only fair inference from his teachings is, that he would have us indulge in no feelings of revenge against the murderer even though his victim be our nearest friend; he would have us pity him and treat him as yet belonging to the human race; nevertheless, he

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would not have us withhold from his guilty head the penalty which justice had affixed to his crime. Christ spake a parable to the Jews, at one time, saying, "A certain man planted his vineyard, let it out to certain husbandmen, and took a journey into another country. At harvest time, after having sent his servants for his portion of the products to no purpose, he sent his son. Him the husbandmen murdered." Now Christ compels the Jews to condemn themselves by acknowledging that the punishment of death, which the owner of the vineyard should inflict upon the husbandmen, would be reasonable and just. Can we now doubt in what light he viewed this question?

Paul acknowledges the justice of this punishment for certain crimes when he says, "If I have committed anything worthy of death, I refuse not to die." John strengthens our assurance in the continued existence of the old precept by declaring, "He that killeth with the sword must be killed with the sword."

And thus, when we examine closely, we find that in reality there is no question concerning the morality of the death punishment. Common sense, reason, man's instinct and God's word, teach us that to take the life of the murderer is just, pseudo reformers to the contrary notwithstanding. Whether the public safety demand that the forfeit be paid at all times is perhaps a debatable question.

CLIVE.

TO APOLLO.

TRANSLATED FROM HORACE.

What gift shall I, a poet, ask of thee,
Apollo, god of prophecy and song,
As from the shining cup new wine flows free,
That cheers the heart, and animates the tongue?

Not for Sardinia's blooming fertile fields,
Not for the hot Calabria's lowing kine,
Not for the gold and ivory India yields,
Nor farms that Liris' waters undermine.

Let Fortune's fav'rites press Calenian grapes,
Their golden cups let Syrian merchants drain,

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For, loved by Jove, protected by the Fates,
E'en thrice a year they plowed the Atlantic main.

Me endives gentle, mallows pleasant feed;
For me the olive yields its genial fruit,
Nor wish I more; ye gods, no more I need,
But oh, Latona's son, grant this my suit.

May I, content, true happinness enjoy,
A body sound, a mind serene and strong,
Nor civil strife invade, nor pleasure cloy,
Thus with the lyre may I my days prolong.

MAN THE LAST TERM OF THE ORGANIC SERIES.

It is the opinion of the Christian world that our earth has been fitted up with a reference to subserving the wants of the human race; and that man is destined to remain in possession of it till the termination of the present order of terrestrial affairs. No one who has devoted a slight degree of study to the indications of beneficent and anticipatory design in nature, and especially to the prospective provisions introduced into the geological preparation of the earth for the uses of man, can entertain a rational doubt that the first part of this opinion is justified by the rigorous inductions of science. Since, however, man has been preceded in the possession of the earth by numerous tribes of lower animals, following each other in a somewhat regularly ascending gradation, up to man, the inquiry naturally arises whether the present dominant type is not destined to be succeeded by some other form of organic existence more exalted still. Does science sustain the opinion of the Christian world also, in this particular? We think it does.

I. *All geological preparations and ideas converge in man.* The world seems to have been designed with a view of stimulating to activity the powers of a thinking being. The universe is a rational product; and every department of it, and every isolated object sustains an intelligible relation to other parts and objects. We are not left to infer, or even to know, that intelligent design is locked up in the secret plans

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of creation; but, what is more suggestive, as well as more satisfactory, is the fact that much of this intelligence is patent before our eyes; so that we read, as it were, a revelation of the thought embodied in the works of the visible universe. And much of that which is not manifest yields to investigation; while a stimulus to investigation is found in the hints and suggestions which nature seems intentionally to have dropped all along the pathway of him who observes and thinks. Not only were these germs of thought planted from time to time during the whole progress of the past creation; and, not only is man the first creature capable of responding to these stimuli to mental activity, but more; this mentality, while it differs qualitatively from the highest endowments of the lower animals, is, in itself the highest possible grade of endowments. It is qualitatively identical with that infinite intelligence whose presence and supremacy are recognized throughout the universe. It is a fair presumption that when the course of animalization has attained the point toward which all these intellectual adaptations converge, a limit is reached which will not be passed except under a different general scheme.

Similar remarks apply to the co-ordination existing between the material world and the idea of the beautiful in man. The beauty and sublimity of nature have no relation to any other creature. Man is the consummation of a dualism. While the beautiful implies man, it excludes his successor. No endowment beyond or higher than a response to the provisions of nature is possible.

The beneficent provisions of the earth's crust not only prophesy man, but they reach their finality in man. It was only for human uses that the coal was treasured in the recesses of the earth; for human uses alone the mountains have lifted up their burdens of iron; for human uses only the grandest movements of geological history elaborated and distributed a soil. It is only for man that the forests yield their abundant supplies of timber and fuel. For man the edible and medicinal vegetables were provided. For man the natures of the domestic animals were moulded; and their domestic attachments are directed to no other being.

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The last geological revolution produced results of a general rather than a local character. During the Paleozoic, Mesozoic, and earlier Cenozoic ages, the action of geological agencies had been especially developed along belts parallel to the main bodies of land. In the glacial epoch, however, a phenomenon occurred which, so far as we know, was unprecedented in its universality. The whole northern portion of both continents was covered by glaciers whose effects were felt, in America, to the Ohio river; and whose *debris* were borne, in the next epoch, even to the Gulf of Mexico. This sudden extension of the range of geological activity was something paralleled by the release of the human species from those restraints which confined all preceding animals within narrow limits; and constituted, like that, an indication that a full pause had been reached in continental preparations, as when the statuary, after having developed singly, with time and care, the individual features of his work, subjects it finally to that general treatment which imparts the smooth and finished surface.

Lastly, it may be added that vertebrate development both points toward man and attains its consummation in man. The earliest fish which moved in the waters of the paleozoic seas embodied, in its osteological organization, a prophecy of man; the mesozoic reptile still pointed onward toward man; the Tertiary monkeys were a higher summit of vertebrate organization from which the higher Alp of human structure was still pointed to, illumined by the rising dawn of the modern world. In the skeleton of man we have, at last, the fulfillment of the prophecies of ages.

Man stands in the focus of all the conceptions embodied in past history. We are as little authorized to allow that the course of development is destined to advance beyond him, as to deny that it has furnished intimations in all ages, that it was destined to reach to him.

II. *Man's superiority over the brutes.* Amongst the myriads of animals which populated the earth during the cycles of geological history, supremacy was the reward only of superior force. Man gains supremacy through his intellect. Brutes dominate through the physical forces belonging to matter;

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man through the immaterial forces which are the attributes of Deity.

The chasm which separates the intelligence of man from that of the brutes is broad. It is not simply a step in the easy gradations observed among the brutes themselves. Even if not qualitatively superior to that of brutes, its sudden expansion is so great that its sphere of activity creates a new quality in the being. Man is the first being in all the history of the world that could contemplate creation, and abstract the intelligence displayed in it, and experience a glow of satisfaction in attaining to the thoughts first conceived in the mind of the Omniscient. Man is the first animal capable of contemplating Deity. In these exalted endowments not only does he excel the brutes, but he excels them in so vast a degree as to suggest the belief that the gradations of animal existence had been concluded, and nature had reached a full pause. The material part — the frame-work — of animality had been perfected by slow gradations; and now, on the creation of man, nature superadded an unprecedented endowment — a spiritual organization which makes man both a prince and a master-piece in creation.

When we speak of man's moral nature we touch a subject which recalls all that we have said of his intellect, and affirms it with redoubled emphasis. There are reasons for believing that this endowment differs in kind from anything in the nature of the brute. This, to the ability to understand God, adds the ability to sympathize in His moral attributes, and to enter into moral relations with Him and with humanity. Man stands in contact with God. A further approximation is impossible. He must be the limit as he is the existing culmination of organic life.

These various considerations, with others, seem to teach that the column of organic succession is completed in man. The lower forms gradually and regularly ascending from base to summit, constitute the shaft of the column; but in man we have a sudden expansion, an ornateness of finish, an incorporation of new ideas which designate him as the capital and completion of the grand column of organic existence.

III. *Man's unlimited geographical range.* When the first animals were introduced upon the earth, they found the ocean

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encompassing it on every side, and creating a uniformity of physical conditions which enabled them to range through every latitude and longitude. In later ages, as the continents, with their mountain ranges, became differentiated from the terrestrial mass, and diverse climates were called into existence, we find that animals were restricted to successively narrower limits. Not only did the growing differentiation of the different regions of the earth lead toward the restriction of the faunas, but there is something in higher organisms themselves which specializes them in their adaptations, and unfits them for so wide a range, even with external conditions unchanged. Thus, as animal life advanced upward, it became more narrowed in the range of its species. The species in possession of the earth immediately previous to man were more restricted than any of their predecessors. It would certainly be expected from all these analogies, that man, on his appearance, would be limited to the narrowest bounds of all. What is the fact? Man overleaps all barriers. Climates, mountains, oceans, deserts form no impediments to his migration. He, the first of all animals, has literally extended over the whole earth, and fulfilled the command to take possession, to use and to enjoy. What does this signify, if not that man is the completion of the series? Animal existence, first narrowed to the smallest limits, in its specific range, then suddenly expanded to the widest. Man occupies the whole earth; he is not only the finishing stroke, but he excludes a successor.

IV. *Man's erect attitude.* When the fish, the earliest representative of the type which embraces man, was introduced into the waters of the Devonian seas, the vertebral axis was hung in a horizontal position, and the animal was not endowed with even the power to raise the head by bending the neck. Many of the carboniferous fishes acquired this power, but they remained suspended in the element of lowest vital relations. The Triassic and Jurassic Enaliosaurs, while they continued to inhabit the water, breathed the air, and held the head habitually a little elevated. The Crocodilians, to these endowments added the power to *crawl* upon the ground. The Deinosaurs of the Cretaceous age *walked* upon the land with the body elevated above the ground, but the head remaining nearly horizontal. The birds assumed an oblique position of the

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spinal axis; and most of the Tertiary mammals, which followed them, could carry their attitudes from the horizontal to the semi-erect. The higher monkeys lived normally in a sub-erect position, but still supporting themselves by the four extremities. Man first and alone assumed a perpendicular attitude and turned his countenance toward heaven, and talked with the Being who formed him.

> "Prona cum spectent animalia cætera terram,
> "Os homini sublime dedit; cœlumque tueri
> "Jussit, et erectos ad sidera tollere vultus."

It is evident no further progress can be made in this direction. The elevation of the spinal axis has reached a mathematical limit; the consummation of organic exaltation is attained.

From these various considerations we feel justified in assuming that the Author of nature regards his work as completed. The universal belief of the Christian world, therefore, that the termination of the existence of the human race will mark the consummation of the history of the present order of things, seems to be founded equally in our mental constitution and in the philosophy of the material creation.

IN THE GLOAMING.

In the gloaming—when the twilight
Softens all the glare of day;
When the shadows deepen slowly,
And the stars keep vigils holy,
'Neath the branches sweeping lowly,
Love I then to stray.
In the gloaming—blessed twilight,
Thou dost bring the weary rest:
To the heart sweet smiles of gladness,
Thou beguilest sickening sadness—
Sorrows of a weary breast.

In the gloaming—lovely twilight,
Chase the cares that vex the day,—

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On the breeze thou bringest healing
To the heart, a holy feeling
O'er me steals, as when I, kneeling,
Lift my heart to pray.
In the gloaming—purple twilight,
Not for me the sun-god's glare,
But the sunlight shades descending,
With the starlight softly blending,
For sweet music, twilight air.

In the gloaming—mournful twilight,
From the dim and buried past,
Thoughts arise, on which I ponder,
While with reverent steps I wander,
Present moments hastening past.
In the gloaming—sad-browed twilight
Thou dost give the leaves of thought
Beauty like thine own dark splendor.
And the past its memories render,
Joys and sorrows else forgot.

In the gloaming—welcome twilight,
Hour that bringeth peaceful rest,
To the breast that's sad and dreary,
Sleep to eyes of earth aweary,
Time of all I love the best.
In the gloaming—holy twilight,
When I pass from earth away,
When my parting look is given,
When the twilight fades in even,
May I view eternal day.

AMERICAN CIVILIZATION.

"Who reads an American book," was not long ago the honest and sincere question of an English critic. About that time an English gentleman having heard that his brother, who had emigrated to the United States, had married an American woman, inquired what was the complexion of his sister-in-law. He had heard that native Americans were copper-colored. The same interrogative may be more pertinent hereafter, if the

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next ten years bring about as great changes as the last, though whether it will indicate advancement or retrogression in civilization may be a debatable question. Formerly it was supposed that the morals of Americans were a mixture of Puritanic severity, Yankee shrewdness, and backwoods license, dashed with a strong spice of hypocrisy; their courts were governed by the decisions of Judge Lynch, their schools were taught by Ichabod Cranes, and the favorite amusements of the men were horse racing, duelling and gouging. With but few exceptions, foreign travelers, skimming over the surface of society, presented such pictures, or rather caricatures, as they knew would suit their market.

Americans, of course, were stung with the superficial and often envious representations, until, "used to being skinned," they found at last that the pictures were not even skin deep, and that a sublime indifference to such criticisms was becoming to a nation tasked with a heavier work than fell to the lot of any other modern people. While they were growing indifferent to foreign opinion, their reputation improved; and just before our late war we naturally flattered ourselves that our ships of commerce, bearing our beautiful starry flag into every port of the world; our elegant literature, translated into every language, to be read by men of culture and thought; our works on science jurisprudence and theology, studied and quoted in the older nations; our institutions imitated by aspiring, ambitious people everywhere; our missionaries of the Gospel carrying the Bible and refinement into the darkened portions of the earth; our eleemosynary institutions scattering the bread and the medicine of charity among the needy and suffering at home and abroad; our ready response to the cry of the perishing, wherever heard, whether in the Cape De Verde Islands, Ireland, or India, had completely demolished the bulwarks of prejudice and raised the American name to the very topmast of the world's observation, and made it synonymous with peace, plenty, order, culture, and glory. Indeed the greatest danger of America six years ago, was the inflation of pride, the temerity of unbroken success, the atheism begotten by prosperity. The young, aspiring, and aggressive, active brains and warm hearts of other lands, were admirers and imitators of

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America; the old and prejudiced, the pensioned and pinioned, and fossilized alone, were our foes.

Such was the state of things before the terrible struggle for life. That, by a sort of catalytic power, caused European opinion to crystalize into two precisely opposite forces. Envy, hatred of republicanism, aristocracy, were swollen into enormous dimensions; the friends of America, almost like loyalists at the South, were reduced to a few solid men who stood on the immovable rock of truth. The middle class, which constitutes the belly of the sail, rounded out to show which way the wind blows, for a time despised America, and all expected soon to rejoice over the explosion of the trans-atlantic bubble. Even religious bodies of men manifested this impatience when addressed by committees or visitors from similar bodies in America–a disease in the heart manifested itself in their threats and in the scraping of their feet—and American character was decidedly below par.

Again the tide has turned. There is a flattering regard for America, a wholesome fear of her power, and here, an almost unruffled disregard for foreign opinion. Americans have learned that the earth is a double planet. The Eastern hemisphere has its work to do; the Western, though behind it in time of development, is bound to work out its own destiny in its own way.

Are the United States civilized? If by civilized is meant the most desirable condition, all would claim that. Every people is in the centre of their own horizon. The Fejees look upon cannibalism as a "peculiar institution;" "the corner-stone of the State," the king of Dahomy, counts with glee the slaves to be slaughtered at his coronation, and the other African prince listens with delight to the horn that is blown after he has dined, as a sign that all other princes may now eat their dinners. Esquimaux prefer seal oil to ice cream, and the Chinese fricaseed rat to French soup. Even Jeff. Davis intended to rear a Republic, based on slavery, that should be the last and ripest product of terrestial wisdom!

Since we cannot discuss "American Civilization" in this paper as we would, we will confine ourselves to the most vulnerable part of the American body politic—which is not, as in Achilles of old, in the heel, and we think not in the head or

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heart. It is, however, on the surface. We refer to American manners. As in Athens of old, probably American freedom does tend to generate a peculiar bearing not deserving the highest approval, and liable to be pushed to an excess. Mr. Sala, the protege and imitator of Mr. Dickens, (and consequently rather a small man, as imitators always are) devoted a long letter to the description of American rudeness. His master, Dickens, had long before, helped himself to the best of this repast, and there were comparatively only small pickings left, but these he seemed to enjoy. He says that the hawking and spitting ability of the Americans is marvellous. He inquires: "Is it to misrepresent their institutions to say that, from the highest to the lowest—from the Secretary of State, who, on my first interview with him at Washington, made me welcome by spitting into the fire with the precision of an Armstrong and the velocity of a Swamp Angel, to the little news-boy in the Bowery, who hawks and blasphemes, and blasphemes and hawks—the whole of the population of these States are given to a habit—and it is nothing but a habit, inconceivably sickening, beastly, and disgusting. The very noise is sufficient to produce nausea for a month. Don't think me prejudiced; but it isn't the climate. The American ladies don't expectorate, whereas French women do. The Irish and the German denizens are not such inveterate or offensive hawkers, but the pure Yankee seems to me to take a delight in rendering himself as intolerable as ever he possibly can to his next neighbor. I suppose it is part of the scheme of pure democracy—of liberty, equality, and fraternity—and of doing as he 'dam pleases.' This mania for doing as they 'dam please' is at the root and bottom of all that can make the United States distasteful to a foreigner. For the reason that every man has a vote, and that Jack is as good as his master—or his boss, as the saying is,—and that the President of the United States, when his tenure of office has expired, is of no more social account than a Cherry-street rowdy, the American thinks it beneath his dignity to be commonly civil or courteous to strangers, or respectful to his elders, or submissive to any one in authority. If you lift your hat on entering a shop, the tradesman stares at you as though you were out of your mind. If you ask a question you receive a ruffianly reply. If you purchase

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an article, no one dreams of saying 'Thank you.' If any one wishes to pass you, he shoves you on one side. If a door is closed, it is slammed. Instead of asking you to look at a newspaper when you have done with it, your neighbor reads it over your shoulder. American gentlemen don't do this, but American gentlemen are in a woful minority; whereas in England it is by no means necessary that a man, to be civil, should belong to the patrician class. But the common American citizen seems to be in a perpetual nervous agony lest the slightest concession to the laws of good manners should endanger his political freedom. Be courteous, and a Stamp Act will be re-enacted. Be cheerful instead of sulky, and a fresh cargo of teas will come into Boston harbor. Lift your hat, and taxation without representation is imminent. Decency begets despotism; bowing and bondage go together. This seems to be his theory. 'We are a grave people,' the Americans are accustomed to say when gently taxed with their churlish and overbearing rudeness—'we are a business-like people, and have no time for bowing and scraping, and idle forms and ceremonies. If you want those mummeries and mockeries, you must go to the worn-out oligarchies of Europe.'"

The above shows the taste of Mr. Sala, and is the most sensible thing that we have read in his letters. He does not aim very high, but he is great on a subject suited to his talent. Such a description is about as discriminative and fair as we could expect from such a source, and yet, in some parts of our country there is undoubtedly some truth in it. American civilization, like its department in the great World's Exhibition in Paris, pays more attention to the solid and the practical than to the ornamental. On that matter we have much to learn. We would not commend a hollow, heartless conventionalism, void of meaning and effect, but the natural tokens of a cultivated mind and heart. And it is impossible for a surface to exist without an interior body to rest upon. Nature abhors a vacuum, and of course nature abhors a counterfeit. Counterfeits are always short-lived, and always, too, betoken a demand for the genuine. What we demand is genuine courtesy.

But particularly should this be cultivated in the home circle. We have reason to think that Americans do not give sufficient

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attention to the education of their children. In these modern times it is becoming too common for parents to surrender their children too much to others. In this respect we are becoming too much like the Spartans, who gave up their children as soon as they were born, to the city, which fed them at a common table, and trained them according to a prescribed system. We give up ours to the State, which half trains them, and to the street, which gives them their final stamp.

These views might be confirmed by an analysis of historic characters. Among these none are more striking than our American philosophers, Franklin and Washington. History does not present better specimens of cultivated manners than either of these. And to look at the subject in Franklin's own favorite view, it is doubtful whether to any one trait Franklin's success in life is due so much as to his gentle, discriminating, amiable, and friendly bearing, which characterised him alike as the printer's boy in a strange city, a journeyman mechanic at home and abroad, a leader in the circles of science and fashion, a member of Congress, and a representative of a nation in a foreign court.

So Washington was a model for kings, and for the people, in his gentle, correct appreciation of others, and in his kind manner. His well-balanced mind exhibited itself in a faultless bearing. And were not Washington's stateliness and majesty, though seldom equalled by any royal personage, more than equalled by the gentleness and firmness and unaffected simplicity—awkward though it might have seemed—of that true gentleman, Abraham Lincoln. Surely if such great men are the product of American civilization, what may we yet expect of the people!

THE CONNECTION BETWEEN ROMAN AND MODERN LIBERAL EDUCATION.

We purpose in the following article briefly to indicate the historical connection between the liberal education of modern times and the system which grew up at Rome in the last century of the republic, and which assumed something like a fixed

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and national character under the empire. We shall be most successful, perhaps, in bringing this subject within our allotted space by dwelling only upon its salient points: the primitive education of the Romans; the expansion of this under Grecian influence, in the last age of the republic, into a system of liberal culture; its general diffusion under the patronage of the emperors; its transfer in its form, and, to a great extent, in its substance, to the Christian church; its preservation, at least in outline, in the mediaeval monasteries and Cathedral schools; and, finally, its emergence and reproduction in modern schools and universities. Our object will be accomplished if we can but put the reader in the way of binding these facts together in a historical sequence.

The chief aim of Roman education in the earlier times, as in the primitive discipline of all nations, was not so much the intellectual discipline of the young, as the formation of their morals, and especially their preparation for domestic and public duties. With the Romans no knowledge or attainment was valued or sought for, which did not contribute directly to this object. With them, more than with any other great nation, predominated the sentiment of obligation to the state; next to this stood the duty of household thrift and industry. Hence there was a marked tendency, through all the best periods of their history, to frown upon any kind or degree of intellectual attainment, which was thought inconsistent with active participation in public and private business.

We shall expect, therefore, to find their primitive education exceedingly meagre, and that of the most enlightened times always directed and modified by practical ideas; though not thereby rendered so extremely one-sided as we might anticipate.

There are occasional anecdotes in Livy, Cicero, Cato, and other Roman writers, which throw some light on the character of the early and traditional training of the Roman youth.—From the story of Virginia, from that of the children and treacherous teacher at Falerii, and from the brief allusion to the school at Tusculum, all of them connected with the third and fourth centuries of the city, we can justly infer that the Romans of Livy's time believed elementary schools for boys and girls to have existed very generally in Italy, at an indefinitely early pe-

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riod. And with people of such fixed traditions, general belief is history.

The teachings in such schools, we are informed, was limited to reading, writing and some simple processes of arithmetic; the memorizing of the laws of the twelve tables, and brief exercises in declamation. All that existed of more advanced learning is indicated in a kind of encyclopedia of Roman training, written by the elder Cato for the benefit of his son. This embraces the offices of domestic and public life: speaking, military science, jurisprudence, farming, and the practice of a simple art of medicine; quite extensive, it is true, in the range of subjects; but we must remember that none of them was studied by the Romans at that time on a general and scientific basis.

There is one element of the traditional discipline too important and interesting to be overlooked: the educational influences of home. Roman character was shaped and preserved, through all the best days of the republic, by Roman fathers and mothers. The mother watched the language, the manners and all the habits of the child; all the associations and influences of home. Nor did she remain without some control over the grown-up man and his public career. The father, again, made every effort to bring the youth into contact with the best examples of social and public life. He introduced him to prominent statesmen, orators and soldiers; entrusting him to the particular oversight of some one among them; and made him, as far as possible, an eye witness of the condnct he was expected to imitate. We may see in this devoted attention on the part of parents and even of strangers, to the morals and manners, as well as to the mental development of the young, the principal cause of the strongly marked national character of the Romans, and of its long continuance, even after it had been assailed by oriental luxury and sensuality.

One more remark will suffice to finish this outline of the primitive education of the Romans. They did not, like the Greeks, seek their physical training in palaestric exercises, designed rather for the athlete, than the soldier, and, therefore, unsuited to their idea of preparation for life. Their bodily exercise, kept up alike by old and young, in the open campus, under the burning sun, by the bank of the Tiber, looked only to

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the hardy endurance, the forced marches, the daily ditching and camping of the military campaign.

Thus, what may be called the original system of Roman education, though not established by any legislative action, but wholly by public sentiment and conventional usage, was remarkably complete in plan and outline; omitting neither of the three elements of educational developement; the physical, the intellectual, and the moral.

We now come to the great modification and enlargement of this system, brought about by the introduction of Grecian masters and Grecian learning, towards the end of the third century before Christ.

The Greek language had been employed, for practical purposes, at least, from the begining of this century; perhaps earlier. This resulted from the increasing intercourse with the Greeks of Sicily and lower Italy. No knowledge, however, had as yet been attained of Grecian books. But now, there appeared by the side of the Romans of the old school, of stern dignity of manners, laconic brevity of speech, and without the amenities of eastern culture, a youthful aristocracy, represented by such persons as the first Scipio Africanus, Laelius, and Aemilius, who aspired to something more refined and philosophical in education, than the almost elementary schools of Rome had hitherto afforded. The pioneers of the new learning, though not exactly contemporary, were, as Suetonius calls them, "Half-Greeks;" Andronicus and Ennius; brought up in southern Italy, well acquainted with both languages, and, at the same time, accomplished writers and orators.

The schools opened by them in Rome under the patronage of some of the leading families, affording a high order of instruction, and unfolding to the Roman youth the unexplored treasures of Grecian poetry, formed an important era in Roman civilization. In the absence of Latin literature, as the basis of critical study in that language, both of these masters were stimulated to the production of a new Latin poetry, consisting partly of translation, and partly of imitative works, both in the epic and dramatic forms. Nævius, indeed, had writen in the old Saturnian verse before Ennius took up the pen, but, perhaps unfortunately, his "Punic War" was not deemed perfect enough to be admitted into the new school of culture. Thus

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by Andronicus and Ennius was laid in the Greek the foundation of a Latin literature, much after the same manner as our own took its rise in the Latin.

The movement thus initiated was greatly aided by Paulus Æmilius, the conqueror of Macedon, who brought home from that country an immense number of Greek books and works of art, as well as a retinue of Greek masters. Such an example was not without fruitful results. No one exerted a more powerful influence on Roman society than the eldest son of Paulus; that son who was adopted into the family of the Scipios, and became known to the world not only as the conqueror of Carthage and Numantia, but as the patron and friend of Panaetius and Polybius, and as a writer of such taste, that he gave assistance to the most elegant of Roman dramatists in the composition of several of his plays.

The new education, which was now thoroughly domesticated at Rome, embraced grammar and poetry in both languages, rhetoric, philosophy, including dialectics, ethics, and the study of nature; and also geometry, geography and something of astronomy.

All this, however, was not merely Grecian education transferred to Italy, and reproduced in the Roman. Two things must be noticed here: first, that the old traditional training still subsisted underneath or beside the new; and secondly, that the new took on a decidedly Roman character. The Roman mind was in some respects wonderfully like the American. By reason of the national prosperity, the national conquests, the common participation in political affairs and the government of the world, it had been roused to the most intense activity; but this, for the same reasons, always in channels purely practical and economical. The Greek, on the contrary, to say nothing of his naturally different tendency, had been shut up more and more by the gradual loss of independence and political life, to an activity, equally intense, indeed, but revolving wholly in the sphere of imagination, criticism, and speculation. Two words, applied by the Romans respectively to themselves and the Greeks, indicate the difference of the races. The Greek was *otiosus*, the Roman *negotiosus*; the Greek always at leisure for art, eloquence and philosophy; the Roman always engrossed with cares of state and the family.

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Think of a people lively, poetic, speculative, full of individuality, always striving to behold the ideal of truth and beauty, and fully satisfied with this; then think of a people grave, prosaic, practical, always sinking the individual in the citizen, pushing no idea beyond the point of personal and public utility. How can these two races have the same educational development? Give them, if you please the same system, the same studies, and even the same language, books and teachers, and they will still diverge.

Thus, though the liberal culture of the Romans was created by the introduction of Grecian ideas and methods, yet these were so assimilated to the Roman constitution, so modified by the Italian climate and soil, that the product, after all, was a genuine national growth. In a word, Roman education did not become Greek, though vastly extended and transformed by Grecian influence.

This blending of Hellenic culture with Roman practicalism may not inaptly be compared with some grand specimen of Roman architecture; such as the theatre of Marcellus or the Coliseum. Here we see, rising tier upon tier, the strong Roman arches; and between them, still in perfect harmony, the graceful orders of the Grecian column. But the column has here lost its native and peculiar office; it has ceased to sustain the architrave and to form an integral part of the structure. It serves only to relieve and adorn the massive arcades; while these depend for their strength and grandeur on architecural principles purely Roman. With the Italians the column beautifies, the arch sustains. It was after this manner that the symmetrical and ideal education of the Greeks was made to combine with the practical training of the Romans to form a new structure, uniting the strength of the Roman character with something of the elegance of the Grecian mind.

The most perfect examples of this liberal education, brought to its perfection in the last century of the republic, are Varro, Pomponius Atticus, Cicero, and Cæsar. From various passages in the works of Cicero, we can form a distinct notion of his course of study. Having acquired the first rudiments in the school of his native Arpinum, he was taken, with his brother, to Rome, where he was placed under the best teachers. Here, he becomes familiar with Greek and Latin poetry, and attains

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command of both languages, in writing and oratory. At sixteen, according to the received custom, he is permitted to attend the courts, and the meetings of the senate. While pursuing his academic studies, he is introduced to Scaevola, the eminent counsellor, under whose direction he acquires a thorough knowledge of the constitution and laws. One year is spent in military service on the staff of Pompeius Strabo. Then he applies himself to philosophy under Phoedrus, Philo, and Diodotus, representatives of the three Athenian schools, and at that time residing in Rome. Under Molo, who had come to Italy as the ambassador of Rhodes, he learns still more of the art of oratory. But his preparation is not yet complete; though he has already appeared at the bar, and ably advocated important cases, especially that of Roscius, he suspends his professional labors, and devotes two years to philosophy, science, and eloquence, in Athens, Rhodes, and Asia Minor. Then, at the age of twenty-eight, he resumes his chosen employment, and also becomes a candidate for the "grades of honor."

Almost identical with this generous training, was that of Cæsar and many other contemporaries of Cicero. It would seem impossible to form an educational scheme more perfect than this, except under the additional light of Christianity. It runs neither to the extreme of fruitless speculation and frivolous pedantry, nor to that of a sordid, and ever narrowing utilitarianism. It shows that the noblest and healthiest development is to be attained, not by throwing away the idea of utilizing knowledge, not by losing our hold on real life; but by elevating this idea, and under the impulses of a virtuous ambition turning it away from selfish and avaricious aims, to the sphere of patriotic and benevolent action.

Rome with all her institutions, now passes under the sway of a military monarchy. Her newly formed system of education, in common with all other growths of her civilization, is preserved in form, but not in spirit. It suffered loss from two causes. It was left without those living examples, and actual teachings of public life, in which Rome had so richly abounded, and which had formed the noble counterpart of her school training. Again, school training itself lost much of its strength and manliness from the lack of the incentive imparted to youth, by the spectacle of political life, and the prospect of po-

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litical distinction. The only reward now held out to scholarly attainment, except that of literary fame, of which the Romans, as a people, were never ambitious, was that of success in the civil courts, and of promotion to places in the imperial administration. Yet, many of the emperors were zealous patrons of learning. Vespasian established the custom of paying salaries from the public treasury, to eminent teachers in Rome, and in the provincial cities. Trajan was equally liberal. Hadrian, after attending lectures in the conservative schools of Athens, and in the progressive schools of Alexandria, the two great universities of that period, organized at Rome, on his return, an institution of a similar kind, which he called the Athenæum. This continued in operation down to the fall of the western empire. By Valentinian, the Anthenæum was reorganized upon a still broader plan, while another was created at Constantinople, and the principal cities of the provinces were adorned with institutions inferior to those of the two imperial capitals, only in the number of their professors and students. The faculties of Rome and Constantinople consisted each of about thirty lecturers, distributed among the several departments of law, philosophy, Greek and Latin poetry, and oratory. Of this organization Gibbon remarks, that "the rule of conduct prescribed to the students, is the more curious, as it affords the first outline of the form and discipline of the modern university."

It is apparent, therefore, that under the emperors there was no lack of the machinery of education, though the discipline actually attained, was by no means so genuine as that imparted in the private schools, and by the social influences of the republic. The most noted academies of this period, in the west, besides that of Rome, were at Medaura in Africa, at Marseilles, Lyons and Bologne, in France, and at Cordova in Spain.

[*To be concluded in July No.*]

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EDITORIAL NOTES.

PROEMIAL.

For the first time we open the door to the Editors' Study. We pause upon the threshold, for we are conscious that only the ablest ought to enter. But the votes of our peers have assigned us to the place, and we modestly enter upon the discharge of its duties.

We commence the task of editing and publishing the *Michigan University Magazine* with a keen sense of the difficulty which must attend such an enterprise, especially at its beginning. Without ostentation or flourish of trumpets, we place the first number before the critical public. We have endeavored to make it, both in its contents and in its external appearance, a fair specimen of what we hope to present in the future. A longer time in which to have made the preliminary preparations might have slightly modified its external features. Yet we have, in the main, illustrated our ideas of what a college magazine ought to be in form and dress. We are confident, moreover, that the contents of the present number will amply repay a careful perusal. "*Ab uno disce omnes.*"

Having thus unceremoniously introduced the Magazine to the notice of the friends of the University by the publication of the first number, we have now only to speak of the objects in view, and of the general plan. In the first place, we hope the publication of a magazine of this character will serve as an incentive to greater literary effort on the part of the students. To be able to speak commendably to the circle of educated men among whom this Magazine will circulate is certainly no mean ability, and one which every student should endeavor to acquire. It would be unreasonable to expect that these columns will always contain articles which will rival in philosophical acumen the writings of Hamilton and Hickok, or in purity of style, those of Washington Irving. Or, if the writers should enter into the field of poesy, we should not expect their productions to be characterized by the conscious ease of Dryden, or by the neatness and polish of expression of Pope. Nor should we be surprised if their flights of imagination were less lofty

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than those of Milton. Yet the discipline which they will receive in writing for these pages, will enable them to approach in excellence nearer and nearer to these great models. To the students, then, do we hope to make the Magazine of practical benefit. And while we open its columns to the Alumni, to the Faculty, and to all officially connected with the University, yet it is for the advantage of the students especially that the enterprise is undertaken. The publication, from time to time, of articles from the pens of the Alumni and members of the Faculty will not only furnish models of style and instructive thought to the reader, but will also serve as a stimulus to those of less practice in writing, who contribute to the same columns, to strive to select the best and most precise language for the expression of their thoughts. While we hope the pages will be mostly filled by the productions of students, yet, from whetever source the Magazine may receive its contributions, the prime object constantly in view will be the improvement of those who have undertaken the enterprise, and who are financially interested in its success. We earnestly desire that this opportunity for cultivation in the rhetorical art be so improved as to develop a better class of writers in the University.

We have also hoped that the publication of the Magazine would be the means of deepening the interest of the Alumni in their Alma Mater. Our University is young, and consequently the number of of her Alumni is small. These are scattered throughout all the States, earnest men indeed, and magnates in the spheres in which they move, but their communication with the University since their graduation has been so irregular, and their means of obtaining college news has been so scanty, that their interest in the University may have declined, so that they have not given the entire weight of their great influence in favor of the University. Perhaps the periodical visitations of the Magazine with its unpretending array of student thought, and its leaflets of college news, may recall to their minds more vividly the happy experiences of their student life, and rekindle their zeal in the interest of their Alma Mater. While the Magazine may be of interest to the Alumni on account of the news items which it will contain, its columns will also be open to those who wish to contribute articles on literary and other subjects which may be of general interest, and which may be in keeping with its general character.

We shall endeavor to make real merit the only door of admission to these columns. We want *original* and interesting matter. That which is strong in thought and vigorous in style will be preferred. As far as we are able, we shall unite the humorous with the grave, the spicy with the argumentative. Our object shall be to make this a first-class college Magazine, and we shall consider no efforts on our part too laborious toward accomplishing this end. Should we be successful, we look to our readers for a proper amount of commendation. Should we fail, we look to them for that clemency which is due to a vigorous, though unsuccessful effort to succeed. The students are determined to have a Magazine

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worthy of the University. To the kinder criticisms of the Alumni and friends of the University, they submit this number as the inauguration of their enterprise, and earnestly solicit their appreciating support.

OUR UNIVERSITY.

It is a matter of great satisfaction to us that eastern educators are coming to acknowledge that there is some merit in western institutions of learning. Especially are we pleased to see the University of Michigan mentioned with Harvard and Yale by those whose judgment we have learned to respect, thus placing it in the front rank of literary institutions. Perhaps it is not vain in us to repeat what others have said, that instead of there being two great centers of learning, as formerly, there are now three. The authorities of our University have tried to make it worthy of the honor which now attends its name. With the limited means at their command, we do not see how they could have devised a better and more efficient organization. In this particular,—one general organization,—we claim for this institution a superiority over any in the land. In most respects, we are content to say that the University stands on an equality with the best. If there is found to be any defect in its organization or practical working, the Regents and Faculty are always willing and prompt to supply the deficiency if it is in their power. But we will not be betrayed by our enthusiasm into what some might deem to be extravagance. We shall be content to quote the words of others who are not of our own State, and whose interest in other institutions of learning would not allow them to be prejudiced in our favor.

Through the kindness of Rev. Mr. Brigham, the very able Annual Report of the School Committee of Boston, has been placed on our table. Mr. R. C. Waterston, a member of the committee and the writer of the Report, made the tour of the Northern States for the purpose of inquiring into the practical workings of the different school systems. After having passed southward from Boston to Richmond, he visited Western Virginia, Ohio, Kentucky, Indiana, Illinois, Missouri, Wisconsin, Minnesota and Michigan. After having spoken in very laudatory terms of the common school system of Michigan, placing it in the very first rank of the systems of all the States, he uses the following language:—

"The University at Ann Arbor is *the keystone of the arch in the system of State education.* While it is really a part of the system of public instruction,—all the schools being, in some sense, preparatory to this, and this being the completion of the preparatory schools,—it is also a University worthy of the name; not an empty pretense, with more show than reality, but a reality which may well fill every scholar and patriot with wonder and delight. * * * The Michigan University,

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supported by the State, provides instruction, classical, legal, medical, under the ablest Professors, in the most thorough manner,—and this without cost, for all her children."

It would be interesting to quote all he says on this subject, but want of space forbids. The Secretary of Public Instruction of Illinois, pays an appreciating tribute to the University. We give his words as quoted by Mr. Waterston:—

"The University of Michigan is, in many respects, the first of its class on this continent; and the reason is, it is in sympathy with, and a part of, the free school system of Michigan: it is borne onward and upward by the same resistless popular power that underlies and moves forward her public schools. *It is the grandest illustration in the United States of the perfect symmetry and strength of a State system of popular education.*"

In an address before the Alumni of Harvard University at their last triennial Festival, Dr. Hedge, whose authority on educational matters is generally acknowledged, used the following language:—

"The State itself, which generated this wonderful growth, had no place in the Union until Harvard had celebrated her two hundreth birthday. In twenty-five years, in a country five hundred miles from the sea-board,—a country which fifty years ago was known only to the fur trade,—a University has sprung up, to which students flock from all parts of the land, and *which offers to thousands, free of expense, the best education this continent affords.*"

Such unbounded praise from such eminent sources we did not expect. Although we were conscious that the University presented advantages almost unequalled, yet we begin to think that others have a higher appreciation of its excellencies than we ourselves. The people of the State may well be proud of their University. At the last session of the Legislature they gave evidence of their interest in its continued prosperity by nobly adding to its endowment, for which they have the thanks of every true friend of liberal education. The condition which was imposed upon the acceptance of the endowment, was, no doubt, prompted by the same liberal spirit which granted the gift. It was exceedingly unfortunate that the state of the University would not allow the Regents to receive the gift at once with the imposed conditions. As the matter now stands, it will probably only be necessary to present the subject at the next session of the Legislature when it will undoubtedly receive a speedy and satisfactory adjustment. In the meantime, although the University is so constrained in its enterprises, through want of means, as not to be able to make many additions, yet certain important and desirable changes are being made by a different selection and re-arrangement of the required studies in the different courses. These are changes which, we believe, are demanded by the spirit of the times. If "A Gothic Man," who wrote for "The Nation" so vigorously, and in many respects so sensibly, should now visit this college, he would find no "Procrustean bed" to which all students, irrespective of their natural or acquired preferences, are alike made to conform. We believe with him

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that "to *forbid* men to study the classics would be as despotic as to *compel* them to do so. We believe in entire liberty of choice."

The plan proposed by the Faculty is to re-model the courses of study in the Department of Literature, Science and the Arts, in order to carry out more fully the principle of academic freedom upon which the University of Michigan is founded. Experience has abundantly shown that no institution of learning can meet the highest educational wants of the age by confining itself to a single combination of studies, however useful those studies may be both for instruction and discipline. The proverb which makes "one man's meat another man's poison," applies with peculiar force to mental *pabulum*, or, as Professor White has expressed the same truth in his recent "Report," "the attempt to give mental discipline by studies which the mind does not desire, is as unwise as to attempt to give physical nourishment by food which the body does not desire."

Through the kindness of Professors Evans and Wood, we hope to give in our next number the courses of instruction in their expanded form, although slight modifications may subsequently be made in them. Students completing the First Course (Classical) will be entitled to the Degree of Bachelor of Arts; those who complete the Second or Third Course (Scientific) will be entitled to the Degree of Bachelor of Science; those who complete the Fourth Course (Civil Engineering) will be entitled to the Degree of Civil Engineer. A Fifth Course (Mining Engineering) is also in actual operation, and a full schedule of this new arrangement will probably be published by the authorities of the University.

LITERARY SOCIETIES.

The Literary Societies of the University, comprising the Alpha Nu and Literary Adelphi, are in a very prosperous condition. They cannot claim the advantages which belong to those of many older colleges, in their large libraries, spacious halls, and long lists of distinguished graduates, nor have they received any especial assistance from the heads of the institution, but as far as their age and means of success would allow us to expect, a worthy position has been attained. It is a favorable circumstance that they are nearly on an equality. Each possesses between seven hundred and a thousand volumes; shas an active membership, numbering about eighty individuals; and occupies a room, both comfortably furnished and tastefully decorated. Urged forward by the conciousness that superiority belongs to neither, except through the avenues of industry and application, it is natural that a high-toned activity should be aroused.

This will be heightened, no doubt, by the system of "prize contests" that has been adopted. There are to be three public exercises of this

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nature, among the upper classes, yearly, in each Society, and this, in connection with the public debate, which custom has been established between the two Associations, must contribute greatly towards fostering what is so desirable in such organizations, a happy and fruitful spirit of emulation.

Hardly enough consideration has been given hitherto perhaps to these important instruments of literary improvement. The University has seemed to think that a proficiency in her course of study was the chief and only aim to be sought. This is eminently essential, and has gained her that reputation for scholarship so widely known, but to every one who realizes the demand for earnest, efficient men, it will be gratifying to learn that with the decay of this exclusive spirit, there is a deeper interest displayed among the students in acquiring the practical training afforded by their literary associations.

STUDENTS' CHRISTIAN ASSOCIATION.

The meetings of the Christian Association during the present year, especially since the holidays, have been of unusual interest. If a *revival* properly signifies the quickening and renewing of the religious life of those who are already believers, as well as the beginning of a religious life in the hearts of those who are not, the Association has enjoyed an extensive revival. Four meetings per week were held during the winter, besides the regular prayer-meetings of the college classes. The room was often crowded to its utmost capacity. Some eighteen or twenty students have begun the christian life.

The distance of the rooms of many of the students from the college grounds detracts from the number of active members. The absence of the dormitory system is attended with its disadvantages as well as its advantages. Were all the students assembled in the college buildings, there would be greater opportunity for attendance at religious gatherings than now exists. As it is, one hundred and thirty would be considered a large number.

Previous to this year, the Christian Association has been principally confined to the Literary Department, but it has now experienced a new phase in its history in its extension into the Departments of Law and Medicine. The brothers of the latter department especially have been nobly interested, and those who were permitted to labor with them will not soon forget that privilege.

The library of the Association is read more, in proportion to its size, than any other library in the University. Valuable additions are being made to it, the present year. Each of the principal churches of the city has signified its intention to donate one hundred dollars worth of books. Most of these gifts have already been placed on its shelves. The Lecture Committee reported a balance on hand of three hundred and eighty

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dollars which was devoted to the Library Fund, and the arrival of the volumes is daily looked for.

The Annual Address is to be delivered on Sunday evening of commencement week, by the Rev. James M. Hoyt, of Cleveland. Subject: "Christ, the Revelation and Proof of God's Personality."

COMMENCEMENT.

The exercises connected with the twenty-third Annual Commencement of the Department of Science, Literature and the Arts, of the University of Michigan, will begin on Sunday, June 23d, at 2 P. M., when the Baccalaureate Sermon will be delivered before the Graduating Class, by President E. O. Haven. In the evening of the same day, an address will be given before the Christian Association, on "Christ, the Revelation and Proofs of God's Personality," by James M. Hoyt, Esq., of Cleveland, Ohio. On Tuesday, June 25th, at 3 P. M., the Anniversary of the Alumni Association will be held, at which an Oration will be given by W. D. Williams, Esq., of Ontonagon, of the class of 1857. In the evening of the same day, an Address will be given to the Literary Societies, by Rev. F. H. Hedge, D. D., Professor of Ecclesiastical History in Harvard University. On Wednesday, June 26th, the Commencement will be held, beginning at 10 o'clock. We understand that arrangements will be made to hold a public meeting of the Alumni and friends of the University, of which further notice will be given, in the next number.

CLASS DAY.

This joyful day when the studies of four long years in college close, occurs this year on Wednesday, May 29th. Heretofore the speaking on the part of the Faculty has been in Latin or Greek, or both, but we understand that this year, for the sake of variety, the class will be introduced in good old English, by Professor Winchell, in behalf of the Faculty, and a response in the same language will be made by President Haven, in behalf of the Regents. After this, the programme will be as follows: "History of the Class," by A. Roberts, of Huntsville, Indiana; Oration upon "Conformity," by G. E. Church, of Marshall; Poem, entitled "An Episode in the War," by D. N. Lowell, of Romeo, and a Prophesy, (which will also very naturally be a poem,) entitled "The Future of '67," by H. P. Churchill, of Homer.

Excursion.—An excursion for Geological research to the southern shore of Lake Superior will take place in June, under the supervision of Prof. Winchell. It will be a grand regatta, to say the least, from

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Grand Portal to the haunted old jesuitical ruins at Fon du Lac. What is it that takes men up the Amazon and over the Andes? It is a wild, danger-loving, catechising instinct, which dives under the sea, digs into the cave, steals through the jungle, and chants the Greek nomenclature of stones and shells. It is just what a student feels after being closeted all winter with his text books. Oh, the luxuries of a summer campaign in the primeval forest, amid the lakes, glens and cascades of Northern Michigan—the copper and iron region of the bronzed and teutonic Peninsula! Who would dally with even Homer's oceanic verse, if he could pitch his tent at the foot of a native cataract.

BASE BALL.—Notwithstanding the lateness of the season and the cold rainy weather of the last week, the clubs have made comparatively fine progress this spring. At present much excitement and interest prevails in the three class clubs. The old grounds within the bases, is leveled nicely, and the field is quite free from obstructions. Here may be seen every pleasant evening, the University First Nine practicing for future matches. On Saturday, May 18th, the nine played a friendly game with the Peninsulars of Ypsilanti, coming off victorious, with a score of 42 to 12 at the end of seven innings. They intended to play the Jackson Club on this day, but the Jacksonians failed to come to time. Class day is set apart as the day of the match. The University Nine will no doubt try the mettle of the Detroiters within a few weeks. Matches with Salem and Ypsilauti are expected to come off before Commencement.

MARRIED.—We copy the following from the Berkshire County Eagle, published at Pittsfield, Mass.: "In this town, Wednesday evening, May 15th, at the residence of the bride's father, by Rev. Dr. Todd, Professor Alonzo B. Palmer, M. D., to Love Maria, the accomplished and only daughter of Dr. O. S. Root." In the short time Prof. P. has been connected with the Literary Department of the University, he has won the respect of all who have come under his instruction. We wish him much happiness.

PROF. GREEN.—We are glad to know that Prof. Wm. Warren Green, M. D., has accepted the chair of Surgery in the University. Prof. G. is a gentleman of rare attainments, and will, no doubt, fill the position with great credit to the University.

PROF. HEDGE.—We are pleased to hear that Prof. Hedge, of Harvard, has been secured by the Literary Societies, to deliver the annual address before them this year, at Commencement.

PROF. EVANS.—Our gifted Professor again appears before the literary world in a translation from the French of Athanase Coquerel. The title of the work is "The First Historical Transformations of Christianity." It is but a short time since Prof. E. published "The Life of Lessing," by Starh, and received the most flattering commendations from the press. We hope this new effort may be received as well as his first.

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THANKS.—The editors of the University Chronicle will please accept our thanks for the many favors they have shown us in getting out our first number. We are pleased to hear they are meeting with such good success in their enterprise.

We would state for the benefit of our friends at a distance, that the Chronicle is a periodical filled with spicy literary matter, and abundance of interesting college news; it is issued each alternate Saturday, on the following terms:

Four months, (in advance,)----------70 Cents.
Single copies----------10 "

Under the able editorship of B. J. Clay, Charles Quarles, and L. P. Tarlton, Jr., it deserves to meet with prosperity and long life. May success continue to attend them.

WE regret that the cut which was ordered for the title page, has not yet arrived.

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THE MICHIGAN

University Magazine.

VOL. I. JULY, 1867. No. 2.

EDITORS.

I. N. ELWOOD, G. E. CHURCH, D. N. LOWELL, I. N. OTIS, G. L. MARIS, W. J. ENGLISH.

MEDIÆVAL MIRACLE-PLAYS.

HISTORICALLY, the drama has a religious origin. The theatre is an outgrowth of the church, or rather, in its first stages, is identical with it. This is universally true. In pagan Greece it sprung from the worship of Dionysus, the god of wine and fruitfulness. The mysteries of Eleusis, like those of mediæval christianity, took the form of dramatic exhibitions; and in the finished tragedies of Æschylus and Sophocles, and even in the comedies of Aristophanes, the chorus on which the poet always exerted his finest powers, constituted a sort of sermon, wherein morality was preached to the multitude, and the retributive administration of a supreme being or a Ruling Fate, illustrated and justified. The law which excluded from the Hebrew cultus all the formative arts as idolatrous, prevented the development of the Jewish drama; nevertheless the rich temple-service of King David, the strophic and antistrophic structure of his psalms, his dance before the ark, the originally dramatic form of the books of Job, Judith, Tobias, Esther, and even Solomon's Song, show the strength of this natural tendency, repressed only by positive enactments.

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Of the same religious character are those vestiges of the Mohammedan drama recently discovered in Persia, which represent the conflicts of the Prophets' successors and the great schism of Islam. The Hindoos also regard their theatre as a gift of Brahma, through the inspired sage Muni; and the Deities themselves were supposed to take delight in it. The *Dramatis personæ* were usually heroes and demigods; but the highest theme was the earthly life and fate of the youthful Krishna, the eighth incarnation of Vishnu. True to its sacred origin, a Hindoo play always begins with a prayer or benediction. In Christian Europe the principal sources of the drama were the ritual ceremonies of the church, the merriment of carnivals, the scourgings and castigations of Lent and Passion Week, and especially, the festivals of Easter in commemoration of the resurrection, when the sun itself was supposed to dance in the joyousness of rising upon a world redeemed. Burlesque, buffoonery, and the coarsest blasphemy, were considered by no means incompatible with the generic character of these sacred representations. The conversations in heaven between the angels and the Eternal Father, were often such as would not now be tolerated in any respectable earthly household. In the early French Mysteries are found the grossest travesties of holy events. Thus, in one of them, God the Father is seen, during the crucifixion, asleep on his throne. An angel approaches in order to awake him, when the following dialogue takes place:

Angel.—Eternal Father, you are doing wrong and covering yourself with disgrace. Your well beloved son has just died, and you are sleeping here like a sot.

God the Father.—Is he dead?

Angel.—To be sure he is.

God the Father.—The Devil take me if I knew anything of it!

This was especially true of the so-called *Diableries*, in which troops of devils figured as harlequins, and amused the people by their grotesque and frequently obscene performances. The waggery of the actors sometimes improvised extremely comical scenes, of which the famous *Buch vom Til Eulenspiegel* furnishes many examples. Thus, in the thirteenth *Historie* of this book, we find narrated the following ludicrous incident:

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"Meanwhile, at Easter, the resurrection of our Lord was to be represented. And since the people were unlearned and could not read, the priest took his concubine (*cui lumen ademptum*, who had but one eye) and placed her in the holy sepulchre, instead of an angel. Now, when Eulenspiegel saw this, he took unto himself three of the simplest persons he could find to represent the three Marys, and the priest represented Christ, with a banner in his hand. Thereupon Eulenspiegel said to the simple persons: "when the angel asks 'whom seek ye?' you are to answer, 'the priest's one-eyed concubine.' And it came to pass that when the time came for them to play, the angel asked them 'whom seek ye?' They answered as Eulenspeigel had taught them, and said: 'we seek the priest's one-eyed concubine.' And the priest heard how he was mocked. And as his concubine perceived it, she rose up from the grave and wished to strike Eulenspeigel in the face; but she missed him and hit one of the simple men who personated the three Marys." He returned the blow, she caught him by the hair, his wife hastened to his assistance, the priest dropped his banner and rushed to the rescue of his concubine, and the result was a general *melee* among the actors, in which the spectators also joined. Indeed, these abuses became so prevalent that Pope Innocent III., in the year 1210, forbade the use of churches or of ecclesiastical vestments in representing the Mysteries, and prohibited the clergy from taking part in them. But this circumstance by no means diminished the histrionic drolleries nor dampened the ardor of the people. Even after the reformation, the dramatizing of Biblical subjects was recommended by Luther and Melancthon as a means of educating the young and edifying the old. "These spectacles," says the Reformer, in his Table Talk, "strike the imagination of the people through their eyes, and move them often far more than public preaching. * * * * * * If Christians avoid the theatre on account of the coarse jests and indecent allusions, *grobe Zoten und Buhlery*, which the plays contain, the same scruple should prevent them from reading the Bible." [*Tischreden*, IV. 592, Ed. of Foerstemann and Blindseil.] Luther, however, was wrong in asserting that buffoonery characterized these religious shows only "as they

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used to be under Popery." The same sacred themes were frequently treated also by the Protestants in a highly indecorous manner. To verify this statement we need only refer to the fifty-two spiritual tragedies and sixty-four carnival pieces written by Hans Sachs, shoemaker of Nuernberg and poet of the Reformation. As to the character of his poetical wares he might adopt the confession of Shakespeare's cordwainer, "Truly, sir, in respect of a fine workman, I am but, as you would say, a cobbler." In the "comedy of Eve's Unequal Children" he attains the extreme of boorish naivete. The heavenly father is represented as a severe, though condescending, pedagogue, who walks about on the earth, attended by two angels, and instructs the children of our first parents in the Apostle's Creed and the Lutheran Catechism. Abel is a good and docile child; but Cain is a genuine *gamin.* In one scene he rushes in from the street, with a bloody nose, caused by a pugilistic encounter. He keeps his hat on, and in greeting the Almighty, gives him the wrong hand, for which breaches of politeness Eve cuffs him, exclaining, "What! would you give your left hand to the Lord?" [In the original doggerel Eve speaks as follows:

"Ey, reicht ir denn an diesers end
Unserm Hrgott die linke hend?
Zieht auch eure huetlein nit ab,
Wie ich euch vor geleret hab,
Ir groben filz an zucht vnd ehr?"]

After receiving these maternal corrections, Cain has his face washed, and takes his place in the class to recite the Ten Commandments; but the devil sneaks in and whispers in his ear. Under this prompting, Cain transposes the words and reverses their meaning, like a wicked boy who knows his lesson but will not say it. In the last scene poetic justice is meted out; the good children ride in fine carriages, as lords and ladies, whereas Cain and his bad companions are condemned to be tinkers all their lives. The motives to goodness here presented are by no means of the highest kind; and we are glad to find in one of the mythological plays of Hans Sachs a passage in which is taught the nobler doctrine that virtue is its own reward, and should be practiced though God and heaven did not exist:

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"Derweil die selig Tugend ist
Ir selb Belonung alle frist.
So helt man sie billich in ehr,
Ob schon kein Gott noch Himmel wer."

These specimens suffice to show that the spiritual food of our pious ancesters was not the less palatable to them for being strongly spiced. The oldest of these plays extant in the English language are the so-called *Chester Mysteries*, written by Ralph Higden, and performed as early as the year 1327, at the expense of the different tradesmen's guilds of Chester. They are twenty-two in number, beginning with *The Fall of Lucifer*, represented by the Tanners, and ending with *The Day of Judgment*, by the Websters or Weavers. Allegorical characters were frequently introduced into the Mysteries; hence arose a new species of drama called Moralities, in which all the characters were personifications. The actors were only incarnate vices and virtues. Peace, with her olive-branch, flies before the blazing torch of snake-haired Discord. Valor with a sword struts arm in arm with Arrogance: Craft and Cunning rustle slily along in judicial robes, whilst Indolence and Gluttony creep lazily across the scene, under the cowl and the cassock. In an old piece, which was quite popular during the reign of Henry VIII., Freewill and Imagination, two dissolute persons, abuse and imprison Piety until they are finally reclaimed from their vicious course of life by Perseverance and Contemplation. In one of the scenes, Piety gives a very striking picture of the times:

"We have plente of grete othes,
And clothe ynoughe in our clothes,
But charyte many men lothes
Worse was hyt never."

And, again, after speaking of "extorsyon called lawe," and other abuses, adds:

"Youth walketh by nyght with swerdes and knyves,
And ever amonge true men leseth theyr lyves,
Like heretykes, we occupy other menne's wyves,
Now a dayes in Englande."

About the same time, there appeared a Morality called *Every Man*, and written in favor of Popery. It is, for the most part, dreary enough. In some of the pieces, even mathematical conceptions, circles, triangles and quadrilaterals

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take human shape, and promulgate their wit and wisdom from the stage; so that the whole scene forms a continued and complicated rebus or conundrum. Similar to these in general structure were the Interludes, which originated at court (as the Mysteries did in the church and the Moralities in the schools,) and were played during the intervals of festivity. In England, the civil wars of the fifteenth century interrupted this organic development of the drama; and when peace was restored to the realm, the enthusiasm for antiquity, caused by the revival of letters, introduced classical and mythological elements. The Christian Allegories were henceforth adorned with the spoils of Virgil and Ovid, or supplanted by the dignitaries of Orcus and Olympus. Diana with her nymphs, Apollo and the muses graced the royal feasts and entertainments. The most magnificnt representation of this kind on record is the reception which the Earl of Leicester gave to Queen Elizabeth at Kenilworth. The wily courtier, ambitious to woo Her Majesty, employed all the gods and goddesses for the purpose of pouring flattery into the royal ears. Mercury and the Penates, Neptune and his hosts of Tritons and Nereids greeted the illustrious guest. The very viands of the regal table took suggestive, mythological forms. The divinities of Ovid received a new metamorphosis into sweetmeats; the confectionery renewed in relief "the tale of Troy divine," and the pound-cake was all sugared over with pedantries. But, notwithstanding the introduction of these classical themes, the ancient Biblical Mysteries did not cease to be written and represented; during the latter half of the sixteenth century, they even attained a high degree of poetic beauty and dramatic dignity. The best production of this kind which has come down to us, is undoubtedly the play entitled, *The Love of King David and Fair Bethsabe*, by George Peele, written in 1599. The author adheres closely to the original narrative, of which the principal incidents are the passion of David for "the wife of Uriah the Hittite," the siege and capture of Rabbah, the incest of Amnon and Tamar, the murder of Amnon at a sheep-shearing, and the revolt and death of Absalom. In plot and invention it differs very little from the earlier Mysteries; but in delineation of character, in pathos and impassioned poetry, it is infinitely superior

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to all other sacred dramas. King David, returning from battle, is said to be "beauteous and bright among the tribes,"

> "As when the sun attir'd in glist'ring robe,
> Comes dancing from his oriental gate,
> And bridegroom-like hurls through the gloomy air
> His radiant beams."
>
> [Works of Geo. Peele, Vol. II., p. 39. London, 1829.]

We must not forget, however, the following lines from the *Faerie Queene* of Spencer, published in 1590:

> "At last, the golden orientall gate
> Of greatest heaven gan to open fayre;
> And Phœbus, fresh as bridegroom to his mate,
> Came dancing forth, shaking his deawie hayre;
> And hurl'd his glistring beams through gloomy ayre.
>
> [Book I., canto 5, stanza 2.]

Nathan's parable of the ewe lamb is related with a masterly simplicity, which reminds us of Wordsworth; and the passage in which the king charges Joab concerning Absalom is very fine:

> "Friend him with deeds, and touch no hair of him,
> Not that fair hair with which the wanton winds
> Delight to play, and love to make it curl,
> Wherein the nightingales would build their nests,
> And make sweet bowers in ev'ry golden tress,
> To sing their lover every night asleep.
> O, spoil not, Joab, Jove's* fair ornaments,
> Which he hath sent to solace David's soul!"

Still more touching is the scene in which Cusay (Cushi) informs the monarch of his son's death as "his hair was tangled in a shady oak;" and the unhappy father thus soliloquizes:

> "Hence, David walk the solitary woods,
> And in some cedar's shade, the thunder slew,
> And fire from heaven hath made his branches black,
> Sit mourning the decease of Absalom;
> Against the body of that blasted plant
> In thousand shivers break thy ivory lute,
> Hanging thy stringless harp upon his boughs,
> And through the hollow, sapless, sounding trunk,

*It is hardly in character for a king of Israel to allude to Jove; but in the soliloquy which follows, this injunction of David to his captain, Achitophel, also speaks of "Jove's just doom." And before the battle in the wood of Ephraim, Absalom implores Jove's help in the coming conflict. In the prologue David himself is called "Jove's musician." Perhaps the poet uses it as an abbreviation of Jehovah.

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Bellow the torments that perplex thy soul.
There let the winds sit sighing till they burst;
Let tempest, muffled with a cloud of pitch,
Threaten the forests with her hellish face,
And, mounted fiercely on her ivory wings,
Rend up the wretched engine by the roots
That held my dearest Absalom to death.
Then let them toss my broken lute to heaven,
Even to his hands that beat me with the strings,
To show how sadly his poor shepherd sings."

[Works of Geo. Peele, vol. II., p. 75.]

This drama, which the author says, "hath been divers times plaied on the stage," shows the splendor of diction, the harmony of versification, and the touches of poetic feeling which the rude medieval Mysteries gradually attained. It would be hard to find in Æschylus or Shakespeare, a more bold or beautiful metaphor than that which Absalom employs in cursing Ammon for the rape of Tamar:

"At him the thunder shall discharge his bolt;
And his fair spouse with bright and fiery wings,
Sit ever burning on his hateful bones."

Peele also shows a nicer appreciation of dramatic propriety by causing the fate of the inhabitants of Rabbah to be announced by the mouth of Joab, instead of having them all brought upon the stage, and "put under saws and harrows of iron" before the eyes of the spectators, as would have infallibly been the case in any of the earlier Mysteries. A playwright of the thirteenth century would not have let slip such an opportunity for a thrilling scene. In these productions we can trace the progress of the English theatre from the crudest Miracle-plays to the regular dramatic literature of the sixteenth century, represented by Jonson, Massinger and Beaumont and Fletcher, each of whom would be illustrious in an age of mediocrity, but whose genius, compared with that of Shakespeare, shines only like the faint light of lesser gems hidden in the lustre of the

"One entire and perfect chrysolite."

Yet the secular never entirely superseded the sacred drama. The latter maintained itself for a long time in different countries of Europe, especially in Swabia, Switzerland and Tyrol; and it still continues to flourish at Oberammergau, a little vil-

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lage of the Bavarian highlands. This solitary vestige of the old Mysteries, which seems to have lodged in a mountainous ravine when the disintegrating forces of modern civilization broke up and swept away all medieval institutions, is a thing of peculiar interest. It enables us to trace the development of the passion-play in unbroken continuity even to the present day, and to detect in it the transformations which religious feeling and theological opinion have undergone. We have already alluded to the irreverence and blasphemy which characterize the earlier spectacles of this kind. Comical scenes are associated with the most serious themes. The mountebank vending his quack medicines was a great favorite of the populace; although he had a wit so foul that we shall not venture to quote from his speeches. In a German play of 1473, called "The Visitation of the Grave and the Resurrection," we find many such congruities. For example, when the women announce to the disciples the fact of the resurrection, they all run to the sepulchre, and Peter wagers a cow with John that he will get there first:

> Johannes ich wette mit dir umb eine kuh,
> Ich lauffe schierer als du."

In his haste, however, the impulsive apostle stumbles over the weapons which the affrighted guards had left upon the stage, and lies there wailing until John compassionately helps him up. The *Dramatis Personæ* were very numerous, and many of them mutes. All the scenic appointments were carefully particularized thus:

"Item one, death temporal. Item one, death eternal. Item, the soul of Lazarus, a beautiful boy clothed in a white kirtle. Item, the Soul of Dives, a boy coal-black under the eyes, with black feet and hands, and clothed in a black kirtle. Item, six horrid devils."

The devil was a very prominent character in these plays, and amused the spectators by his clownish tricks. He was the prince of jesters as well as the Prince of Evil. But when, in 1810, the mysteries Oberammergau were revised and remodeled at the suggestion of the king and ecclesiastical council of Bavaria, his Satanic Majesty, with his demoniac court, were finally banished from the stage. At the same time, other changes were made. For the old allegorical interludes were

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substituted *tableaux* representing those scenes and events of the old Testament which are supposed to foreshadow special moments in the life of our Savior. These *tableaux* are very artistically arranged; and the chief function of the chorus is to explain the connection between them and the different scenes of the drama. In the Miracle-alay, styled *Die Kreuzschule* (The School of the Cross) which has not been represented since 1825, the same result was sought by a reverse process, *i. e.*, by dramatizing the old Testament, and exhibiting the story of Christ in a series of *tableaux vivans.* The theatre of Oberammergau is opened every tenth year, and kept open during the entire summer. The performances take place on Sundays and Saints' days. The next representations will occur in 1870.

DO YOU THINK OF ME TO-NIGHT?

INSCRIBED TO "THE ATHENÆUM" OF O. W. COLLEGE.

The dim light shades of summer eve
Come slowly, sadly down,
And wreathe around the misty light
Their softened hue of brown;
But one fond thought comes with each shade,
And tints each twilight hue;
Do you think of me to-night, dear friends,
E'en as I think of you?

The sparkling spring and sunny hills
Of vine-clad Delaware,
With sweet fond dreams of classic halls
Are floating thro' the air;
And once again the dear loved forms
Steal slowly into view;
Do you think of me to-night, dear friends,
E'en as I think of you?

The summer tresses of the trees
Bend o'er each covert nook,

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And bathe each truant wind-swept leaf
In the cool and mossy brook;
And fair bright flowers, from beauty's bowers,
For fairer hands to glean,
And twining vines hide moss-grown trees
In a double robe of green.

The still, small shadows come and go,
Then vanish in mid air,
And fold within their noiseless wings
The daytime's load of care;
While Nature weeps for buried days
In tears of glistening dew;
Do you think of me to-night, dear friends,
E'en as I think of you?

For once these words of a minstrel heart
Were slowly wafted o'er
The Eastern sea to her island home
On merrie England's shore,
And she cried from the depth of her poet soul,
To Britain ever true:
"My friends at home, do you think of me,
E'en as I think of you?"

But tho' no charm of the minstrel art
Breathes in my song to-night,
And no silver voice of the calm south sea
Echoes the words I write,
Yet my heart would cry to its dear loved ones
In love, and friendship true,
Do you think of me to-night, dear friends,
E'en as I think of you?

THE DEATH PENALTY.

Criminal jurisprudence has undergone many and beneficent transformations since the bloody code of Draco; but yet, even in the most enlightened nations, the punishment of crime is determined quite as much by caprice or passion as

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by well-ascertained and settled principles. Undoubtedly, in the present imperfect, experimenting state of society, this is largely unavoidable, but it is not for this reason any the less deplorable. Laws of some kind, theer must be; and unless they are dictated by reason they will be by the ruling passion, whatever that may be. The passions, however unexceptional in their genesis, are easily roused into a frenzy of excitement under the provocation of some great wrong, and, in this state, they demand, as just and necessary, the infliction of a penalty which dispassionate reason may pronounce altogether barbarous. The horrible cruelty of punishments in all countries only a few centuries ago—the ghastly mutilations, torments, and death, with all possible aggravations—was but the expression of the vehement indignation of well-meaning but unreasoning men against whoever perpetrated a great crime before their eyes. Such men are not influenced by general prineiples, but by the sentiment of the occasion supplied by the individual case. Among them, too, there is ever a strong feeling that these punishments, however horrible and vindictive, are perfectly just, because it is the property of such passionate feelings to justify their acts. Therefore, neither the morality, the expediency, nor the necessity of such punishments can be inferred from any feeling of their justice held by the people who inflict them, any more than from the mere fact of their existence. Neither can they be inferred from the continuance of such penalties in more enlightened ages; for this is owing to the strong tendency in men's minds to conform to existing institutions. It requires great progress, both intellectual and moral, to enable men to detach themselves in idea from the system to which their minds have been moulded, and attempt its reform. It is often like the voluntary disjointing of a limb. We are, therefore, rather surprised that so many barbarous modes of punishment have been abolished than that so few are yet retained. The gallows has been stripped of the hideous ostentations which once surrounded it, but it is still retained in most states and nations, though in its naked deformity, on the plea of necessity.

Let us briefly consider this claim of necessity. No one questions the right of society to take the life of the murderer, if the taking of that life is necessary to its safety. The pre-

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servation of its own existence is the paramount consideration with society. And let it be observed that there can be no necessity for capital punishment save on the principle of self-defence. Does self-defence always—nay, does it often, even in the case of the individual, require the taking of life? Is the individual justified in *hastily* taking the life of his assailant? Certainly not. He may do it only as a *dernier resorte* to save himself. Society, however, is not in like imminent danger. It is supposed to have the murderer in its power. If it kill him on the plea of necessity, it must be because there is no other way, or none so effectual, of preventing him from repeating his crime or of deterring others from the commission of a like offense. The advocates of the death penalty have assumed that there is no other way, but they have not furnished a particle of proof to sustain this remarkable assumption.

What proof is there that it is necessary for either of these purposes? Take the first. Among a barbarous people, possessing no means of securing a prisoner, there would be some justification for striking down the murderer at once, but the civilized community that urges the inadequacy of its means of restraint, is guilty of preferring its own inexcusable delinquencies in justification of its severity.

That the murderer *can* be safely confined is admitted, and that is enough. If through carelessness or indifference, this certainty is compromised, let the people thus guilty not complain of the consequences.

Is the killing of the murderer any effectual restraint on others? Can any one say positively that it has done any good at all? Has it prevented a single murder? He would be a bold man who should affirm it. Nay, since in a few places where capital punishment has been done away, the number of murders has been lessened, must we not from this fact alone consider it a curse, and not a necessary one either?

It is pertinent to consider that all Christendom now confesses that the punishment of death is not favorable in a multitude of offences once capital. But is not the example the same whether the offence be great or small? The argument from example, the chief argument on which the defenders of

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the penalty were wont to rely, has been virtually abandoned. So pernicious has the example been, that the gallows is now generally removed from the gaze of the crowd. Its sight, with victim upon victim, has been prolific of levity, licentiousness, and all manner of iniquity. Says Dickens of an execution: "A great multitude had assembled; the windows were filled with people smoking and playing cards to beguile the time; the crowd were pushing, quarreling, and joking. Everything told of life and animation, but one dark cluster of objects in the very centre of all—the black stage, the cross-beam, the rope, and all the hideous apparatus of death."

But upon what does it rely for its efficacy as an example? Upon fear? Simple fear is a feeling debasing to manhood. Do we not degrade law to base it upon an unworthy feeling? There is hardly a passion in the human breast not strong enough to overcome all fear of death. The preservation of society is due to an affection stronger than fear. A government whose existence rested on the fear of death could not endure an hour save by general sufferance. No, a sublime disregard for death is the mother of all the virtues. The death that is feared is a *disgraceful* one. But the only man whom society hangs, or *wishes* to hang (for its mistakes are frequent and horrible)is the willful murderer, who is beyond any sense of disgrace. The disgrace falls not on him. He cares not for it. He usually glories in his notoriety, or solemnly protests his innocence. The disgrace falls upon his innocent family or friends.

There is a stronger reason why this penalty is worthless for protection. It is because of its uncertainty. It is a universally recognized principle that "certainty and not severity is the principle of power in all criminal jurisprudence." Doubt and uncertainty are inherent in, and inseparable from, this penalty. Even its strongest advocates have failed to execute it. They have declared it to be of divine origin, and necessary to the security of society; and they have willfully disregarded the "Divine Command" and cheated society of its blessings. But can it not be made certain? Yes! If you can make man infallible, not otherwise. As it is, truth can only be approximated. Men are usually convicted of murder upon evidence which the senses furnish; but these are never

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perfectly reliable. For this reason it is almost impossible to array a jury, who, when not swayed by their own fears or by public excitement, will convict; while, if they are under these influences, their verdict is as likely to be wrong as right. Wherefore, it has actually happened that in England alone, one innocent person has perished on an average every three years, as after events have revealed. We may reasonably assume that for every one subsequently discovered to be innocent there were at least three others whose own deaths prevented such discovery. The instances are numerous where the actual murderers have sworn away the lives of innocent persons against whom there was strong circumstantial evidence. The forcible words of O'Connel are often cited: "I myself have defended three brothers within the last ten years. They were indicted for murder. I sat at my window as they passed to execution. Their mother was there, and she, armed with the strength of affection, broke through the guard. I saw her clasp her eldest son who was but twenty-two years of age. I saw her hang upon the second, who was twenty. I saw her faint when she clung to the neck of her youngest boy, who was but eighteen, and I ask what recompense can be made for such agony? They were executed, and *they were innocent.*" How many have perished as innocent, One only knows. Not only, then, is this penalty unnecessary and useless for protection, it is besides, a monstrous and terrible injustice. Had these innocent victims been imprisoned until the excitement had subsided—had any punishment but death been inflicted—reparation would have been possible. Death alone is irremediable. Punishment must be inflicted. Punishment for murder should be sure and terrible, not vindictive nor unnecessarily cruel. Imprisonment for life in solitary confinement is enough for any one to bear. It is ten times more terrible than death, while the possibility of making reparation, should subsequent revelations call for it, would make it as much more certain.

Finally, capital punishment has been abolished in some states and countries not only without injury, but with the most satisfactory results. England has reduced her capital offenders from one hundred and sixty, to seven, and practically to one, and her statesmen concur in pronouncing the reduc-

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tion every way beneficial. Michigan has abolished capital punishment entirely, and we have the authority of a former governor for saying that, in consequence, the number of murders has decreased despite the increase of population.

By the Portian Law, a Roman citizen could not be put to death. This law continued in force a century and a half. Blackstone thus speaks of its effects: "In this period the republic flourished; under the emperors, severe punishments were revived, and then the empire fell." We shall not continue these references. There are other instances all of the same tenor, but the case does not require their notice.

One word further. The Bible is usually lugged in by the advocates of this penalty, and tortured to prop up their tottering arguments. We are not surprised at this, but we *are* surprised at the result. From Genesis to Revelation they have found but one text, or rather, one doubtful word upon which to lean. Even the slaveholders did better than this. They found three quite unequivocal texts by which to uphold their very equivocal system; but it has fallen, nevertheless, before the aroused moral sense of the age, and now it is admitted to be more than possible that these texts were not rightly interpreted. What will soon be thought of the text so often cited as proof of the Divine ordination of the gallows, viz: "Whosoever sheddeth man's blood, by man shall his blood be shed." On that one word, "shall," hangs the whole of this "great argument" for the defense of the gallows! Change that word to "will," which, according to eminent Hebrew scholars, such as Professors Stuart, Upham, and Turner, would be the better rendering of the original, and your boasted command becomes at most a permission or a mere declaration of the law of retributive justice. No scholar denies that the verb is future. It may be imperative, as the Hebrew future sometimes stands for the imperative, but that it is no one can assert. Of, then, two equally possible ways of interpretation shall we hesitate which to choose, when one is in harmony with the letter and spirit of the book as a whole, with the noblest sentiments of justice and with the dictates of an enlightened reason? Before another century shall have elapsed Americans will as soon think of quoting Scripture in defense of the inquisition, polygamy, or slavery, as in defense of the not less barbarous and iniquitous institution which we call the gallows.

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TO MELPOMENE.

[Translation from Horace.]

I've reared a monument to surpass
The glories of enduring brass,
Or all the pyramids' regal mass.

Not wasting rain, nor furious blast,
Nor flight of myriad ages past
Its column to the earth shall cast.

I shall not die; my fame will reign
While priest and silent virgin train
Ascend the capitol's sacred fane;

My praise by Aufidus be sung,
And Daunias' arid fields among,
Although from humble station sprung.

All times and tongues shall praise impute,
And fame, to me, the first to suit
Æolian strains to Roman lute.

Assume, Oh muse! the lofty air
Thy merits claim, and in my hair
Entwine the Delphic laurel fair.

W.

THE CONNECTION BETWEEN ROMAN AND MODERN LIBERAL EDUCATION.

(*Continued from page* 27.)

We have said that the great deficiency of education under the emperors, as compared with that of the republic, was the loss, in a great measure, of its practical side, and of the tone imparted by the prospect of political life and distinction. While, however, the imperial schools were languishing for the want of such an impulse, a new field of educational movement, and of practical application, was opening in the Christian church. It seems as if the Roman character, in all its pristine

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energy, had come to life again in this new spiritual commonwealth.

Here, again, the need of mental discipline and liberal culture begins to be felt; and to this divine republic, to this *civitas Dei*, is rapidly transferred all that is most significant, and of highest worth, in the old literary academies of the empire. Not only the plan and methods of Roman discipline, but its technical treatises, and its classical models, were adopted by Christian teachers; and, most important of all, a great number of scholars and learned professors passed over to the church, either while still connected with these schools, or after withdrawing from them, and became centres of intellectual light and influence in the Christian world. Such were Tertullian, Cyprian, Arnobius, Lactantius, and many others of the third and fourth centuries; such were Ambrose, Augustin, Jerome, Rufinus, Prudentius, and a host of rhetoricians, prose writers, and poets, of the fourth and fifth. These eminent fathers and teachers of the Latin church, trained in the imperial schools of Italy, Gaul, Spain, and Africa, brought their learning and culture into the rapidly increasing Christian commonwealth, and consecrated all their varied attainments to the defence of Christianity, and the education of its disciples. As teachers, they continued to employ the old classical text books in poetry and prose: Cicero and Quintilian in oratory, Aristotle in dialectics, Euclid in geometry, Virgil and other Roman poets as the basis of critical study in Latin.

Against the study of heathen literature, the prelates and councils occasionally uttered their protest; but it seems to have had as little effect as the ancient decrees of the Roman senate against philosophers and rhetoricians; and we may readily suppose that, in practice, the mythology of Virgil was found to be as free from any really idolatrous infection, as, with us, the Madonnas of Raphael from any tendency to the worship of the saints. In both, the superstition of an earlier age merely furnished the artist with the subject or adornment of his work. The illustrations above given will suffice to indicate how it was, that the liberal learning of Rome, in its system and in a large part of its substance, was taken over from the old schools of the pagan empire to the new schools of the Christian church. At the same time, it should be observed

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that some, perhaps many, of the old academies, had themselves assumed a Christian character.

Nothing contributed more to perpetuate the Roman educational system in the Christian community, than the technical books published during the last two centuries of the empire, and in the time of Theodoric; embodying not only the plan and form of the Roman discipline, but something also of its subject matter. The most important works of this class were the grammatical treatises of Donatus and Priscian, the commentaries of Cassiodorus on "the seven liberal arts," the philosophical writings of Boethius, and the encyclopedia of instruction composed by Marcianus Capella. This work of Capella embraced the whole series of liberal studies, called by Augustin the *trivium* and *quadrivium*, and formed the principal manual of education from the fifth to the fifteenth century. In fact, this work, and those above mentioned, were employed in all the monastic and cathedral schools of the middle ages, and form the chief connecting links in education between ancient and modern times.

Scarcely had liberal culture, or whatever remained of it, been transplanted into the church, and endued with this fixed and permanent form, when the empire was overthrown. Society was almost dissolved, and religion and learning, to borrow an image from the Scripture, fled to the wilderness for a thousand years. It was precisely at this period that the monasteries of Europe began to assume an important position, both on account of their increasing numbers, their piety, under the rules of St. Benedict, and the secure refuge which they alone afforded, in those stormy times, to education and letters.

It becomes us to speak with reverence and caution of the providences of God. Yet it may not be presumptuous to interpret some of the steps of this history as Divine interpositions. What if the old republic had been renovated and perpetuated by the attempts of the Gracchi, and if, therefore, its education and literature had grown up more thoroughly imbued with the strong conservatism of pagan Rome? Would not the heathen system of the republic, sustained at once by the unyielding senate, and by the influences of the schools, have opposed a more obstinate barrier to Christianity, than it was destined to encounter even under the persecuting emper-

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ors? Again, was it not necessary that the empire itself, with its inanimate population of slaves and paupers, should go down under the Teutonic invasions, and thus make way for the infusion of a fresh and vigorous element; an element which should make the newly upturned soil quick and susceptible to the new ideas of Christianity? And, finally, in the successive tumults and desolations, necessarily attending the elemental changes which were preparing the world for the great reformation, does it not seem an ordering of Providence that an institution should have been organized, and, from time to time, purified and reformed, in which both the precious remains of ancient culture, and the still more precious truths of the new religion, with the germs of the new civilization, should be cherished and preserved?

It lost, indeed, much of that which was left to its keeping; but, without it, all would have been lost. It saved a great part of what was important in Roman literature; it saved the constitution and ground work of our education; and it always kept alive, somewhere, the fires of pure religion, which finally burst forth again in the Protestant reformation. It is, in truth, an event hardly to be reckoned among accidents, that just at this crisis, there should have been organized a wide-spread fraternity, in its principles so repugnant to our nature and to the genius of Christianity; at any other time so hostile to the interests of society; at any other time so incapable of self-preservation; and which, nevertheless, was, probably, the only institution which could have successfully met the perils of that transition period. It was an abnormal remedy, allowed, as it would seem, by Providence, for an abnormal state of society.

We have now to describe briefly the fate of liberal studies, when thus placed under the shelter of the monastery and the church. Rhetoric has, perhaps, somewhat exaggerated the darkness of the mediæval times. A careful examination shows that the cloud of ignorance, which hung over Europe for some six centuries, never settled down over all countries at one and the same moment. There was never a time, not even in the tenth century, when there was not somewhere a luminous point. In France it is the seventh century which Guizot marks as the time of profoundest barbarism. But it was just then that the

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monasteries of England and Ireland were sending out a great number of well trained scholars and evangelists, not only to enlighten their own people, but to succor declining religion and literature on the continent. Such was Columban, who was educated in Ireland, and devoted his life to the foundation of monasteries and libraries in France and Italy. Such was the English Winfrid, who organized the seminary of Fulda, and made it the permanent centre of German culture. In England, too, lived, at that time, the venerable Bede, the most cultivated scholar, and the most profound theologian of the age.

We have a hint of the nature of the education then obtained in the monasteries of England and Ireland, in the account preserved to us by Alcuin, of the principal books of study, used by himself and his companions at York. Among those enumerated are Cicero and Aristotle; Lactantius, Jerome, and Augustin; Donatus, Cassiodorus, and Boethius; Virgil, Lucan, and Statius. To the close of the eighth century, the whole range of liberal studies was earnestly pursued in the British isles.

But it was then that the cloud which had rested upon France, began to pass over and darken England. The internal commotions among the petty Saxon kingdoms, and the invasions of the Scandinavian pirates, broke up the old seats of learning. Universal ignorance followed.

Meanwhile, on the continent, the wise and beneficent measures of Charlemagne inaugurated there a new era of learning. He appointed Alcuin, almost the last representative, in this period, of English learning, his minister of education. With his advice and co-operation, he established cathedral and monastic schools throughout his realms. Many of these, indeed, perished, or shone with feeble lustre, during the troubles which succeeded his reign; yet enough remained to carry the restored arts and letters safely to the close of the dark ages. It should be observed, too, that these efforts produced salutary results in Italy, as well as in France and Germany. Lothaire, the grandson of Charlemagne, still further multiplied and improved the schools of that country, and presently the rise of the Italian republics contributed powerfully to promote the activity thus imparted to thought and study. Nor, at the same

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time, did the Othos neglect altogether the interests of education in Germany. Thus, again, when England was passing through her *seculum obscurum*, and France had fallen somewhat from the position in which she had been left by Charlemagne, Italy and Germany were less overshadowed.

Throughout the mediæval period, two circumstances worked favorably for the preservation of learning. One was, the substantial unity of the Latin church, and the other, the affiliation of the monasteries. These secured a constant intercourse of the wide-spread Christian fraternity, supplying, to some extent, the intellectual dearth and famine of each country from those regions which, at the moment, were more highly favored.

It only remains to point out, in a few words, the manner in which the ancient system passed from the monastic schools to the universities.

Thought and study had been greatly quickened in the ninth century, by such scholars as Erigena, Gottschalk, Mannon and Rabanus; in the tenth, by Bruno and Sylvester; still more in the eleventh, by Lanfranc, Berengar, Roscellin and Anselm. Such men, in addition to the established education, had some of them, also, caught new ideas from the Arabian teachers then flourishing in Spain. They were all engaged in investigations and controversies, which led to the development of the scholastic philosophy. At the beginning of the twelfth century, Champeaux and Abelard, leading teachers of the new philosophy, opened their lectures in connection with the old cathedral and monastic schools of Paris; those which had been originated, or else remodeled by Alcuin, and in which the *trivium* and *quadrivium* formed the course of discipline. They now gradually pass from the clerical control, and with the addition of the new teaching in theology, and soon after, of the faculties of law and medicine, they expand into the great university of Paris.

The old Roman course of the seven liberal arts, becomes the basis of the first degree in literary honors; the professional degrees are introduced by its side. Quite similar is the rise of the universities of Bologna and of Oxford. When these and other kindred institutions, thus inheriting the ancient system of education, and soon growing to gigantic proportions, had received also the treasures of Grecian literature, scattered over

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Europe at the fall of Constantinople, they attained to all the essential elements of culture embraced in our present colleges and universities.

It is thus that the education of Cicero and Cæsar, of Tacitus and Pliny, of Augustin and Jerome, has been reproduced in the modern university, where, gathering around itself the results of recent scientific research, and adding these to its ancient inheritance, it constitutes an inseparable link between their minds and ours; between ancient and modern civilization.

VOX SUBSIDIO.

Break, break, ye sullen clouds,
And leave my morning sky;
I half could dare the mist that shrouds
Death's mountain stark and high!
O, break, ye clouds!

Lift, lift, ye glooming darks,
That droop athwart my day!
I cannot hear God's singing larks;
I cannot see my way!
O lift, ye clouds!

Hush, hush, ye piping things,
That tease the holy night!
I shudder when the cricket sings,
As somewhat hurt my sight!
Sing, sing no more!

Soul, soul, O weep no more,
But kneel instead, and pray!
O, pray to find on some sweet shore
Th' effulgence of God's day,
And weep no more!

Heart, heart, O bleed no more,
Or but in silence, so;
For human love is weak in store;
Its stars inconstant glow:
Heart, bleed no more!

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O heart, and soul, and life,
Be strong, and white, and pure!
Find hope and joyance in thy strife;
Find patience to endure,
O soul and life!

UNIVERSITY EDUCATION.

Experience has taught that higher schools of learning are necessary to develop more perfectly the training by which the masses are prepared to enter upon the duties of life. The university is the fountain from which flows the stream that gives color to all educational attainment. If the fountain is pure, the stream will be clear; but if the source is impure, the stream will be muddy. Some of the greatest minds of the age have turned their attention to this source, to investigate whether the teachings of our modern universities are adapted to the spirit of the age, whether they have kept pace with the progress of the 19th century; and many have pronounced in favor of a reform. But little change has been made in the college curriculum since the revival of literature, which awoke the torpor of the middle ages. It is true, there has been an advance in some important particulars, yet, in the main, the nature of the studies has remained the same. At the dawn of learning, in modern times, Latin and Greek were the sources of all intellectual light, and a course of instruction in the classics was then adopted, which has continued even to the present day to be the nucleus of a college education. But the advancing strides of science render it necessary to give heed to her demands; hence we have two classes of educators, those who believe in the superior importance of the classics, and those who urge the adoption of the sciences as the basis of instruction. From this cause, scientific departments have lately been instituted in most of our first-class colleges; yet even this course fails to satisfy the demands of a large class of students, and a desire to take an optional course is the result, culling out from each the studies best suited to their tastes. The scientific department fails to give sufficient literary culture, and

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the classical course is deficient in the natural sciences. In regard to this difficulty, J. Stuart Mill, in his inaugural address to the University of St. Andrews, thus ably argues: "This question, whether we should be taught the classics or the sciences, seems to me, I confess, very like a dispute whether painters should cultivate drawing or coloring, or, to use a more homely illustration, whether a tailor should make coats or trousers. I can only reply by the question, why not both? Can anything deserve the name of a good education which does not include literature and science too? If there were no more to be said than that scientific education teaches us to think, and literary education to express our thoughts, do we not require both? and is not any one a poor, maimed, lopsided fragment of humanity who is deficient in either? We are not obliged to ask ourselves, whether it is more important to know the languages or the sciences. Short as life is, and shorter still as we make it by the time we waste on things which are neither business, nor meditation, nor pleasure, we are not so badly off that our scholars need be ignorant of the laws and properties of the world they live in, or our scientific men destitute of poetic feeling and artistic culture. I am amazed at the limited conception which many educational reformers have formed to themselves of a human being's power of acquisition. The study of science, they truly say, is indispensable: our present education neglects it. There is truth in this too, though it is not all truth; and they think it impossible to find room for the studies which they desire to encourage, but by turning out, at least from general education, those which are now chiefly cultivated. * * * *

I should like to hear them denounce the wretched methods of teaching, and the criminal idleness and supineness, which waste the entire boyhood of the pupils without really giving to most of them more than a smattering, if even that, of the only kind of knowledge which is even pretended to be cared for. Let us try what conscientious and intelligent teaching can do, before we presume to decide what cannot be done."

The importance of the classics can scarcely be over-estimated in cultivating habits of accuracy and perspicuity of style, and in training the judgment, yet, how much of this work can be done in our preparatory schools. The study of lan-

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guage is better suited to the youthful mind than to advanced years; in fact, it is necessary to that vigorous development and enlargement of the understanding which are required to grasp the more abstruse teachings of science and philosophy. We would venture the remark that the first three years' study of Latin and Greek, is of more value than the subsequent study of a life-time in this department: it is the struggle for the mastery of Latin forms and Greek roots, which imparts the discipline and strengthens the judgment; and all this can be attained by the beginning of the sophomore year. What we need, is a more thorough classical preparation, so that the student, on first entering the University, may be prepared to appreciate the beauties of Horace, or the abstrusity of Quintilian, and also to surmount the difficulties of Homer or Demosthenes.

With such a preparation he is ready to enter at once upon the more extended field of scientific discovery. We do not sympathise much with those reformers who would have the sciences taught in the preparatory schools, except it be the mere elements of science, which may be taught with advantage, for it is impossible to pursue an extended course without an amount of apparatus which our high schools cannot afford, and even our smaller colleges, whose curriculum embraces only a course in science, literature and the arts.

The tendency of the age is to collect the different courses of study, both literary and professional, into a few great educational centres. The advantages of this are numerous and evident: the same professors that lecture before the medical and law classes, can also give instruction in the literary department; the courses can be very greatly extended, to suit the requirements of different students. Another difficulty we encounter, is the great amount of time spent upon mathematics. A large part of three years is given to this study, though scarcely one out of ten has any taste for it. We do not wish to undervalue the study of mathematics, but simply to show the absurdity of having so much in the regular course. To those who have a taste for this study, it is an excellent discipline; but to skim over, and not understand its logical conclusions is absolutely harmful. There is no mental nourishment drawn from such undigested food; the mind is not strengthened by the compulsory study of any branch. It is by grasping and thoroughly understanding

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a subject that growth is produced, and intellectual strength engendered. But a few days since, an experienced western educator made the remark, that many of his pupils found more real mental discipline in the study of book-keeping than in the study of Latin, because they were interested in it, and more thought was developed. There is a great deal of truth in the idea that underlies this remark. Any study that gives impetus to thought and original investigation, is worth vastly more than the mere parrot-like repetition of ideas which the student does not comprehend. What we want is a course of study adapted to the age; one which is alive and in sympathy with the grand ideas of American life.

EVER ONE.

'67

We meet, we part, is all of earth,
And many fond farewells are spoken;
These hearts of ours oft' gay in mirth,
Are sad that classmate ties are broken.
There lurks a tear in every joy,
A joy comes up from every sorrow;
And scenes that mingle with alloy
Grow brighter when we view the morrow.

The tie is strong that binds us now,
And sweet associations cluster
Around our Alma Mater's brow,
And live in more than earthly lustre.
Sweet memories float on every breeze,
As stirred by recollection's finger;
We love thee, sacret spot, for these,
And here our thoughts will love to linger.

Though some dear ones have gone before,
Their spirits oft return to cheer us;
We love them better than of yore,
And know that they still hover near us.

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They come at sacred memory's call,
Where words of friendship oft were given;
And as we thus were one on earth,
So shall we all be one in heaven.

The fire of friendship, true and tried,
Will shed a radiance, strong and steady;
As if our footsteps, side by side,
Were walking golden streets already.
And when our life cares thicken round us,
As on we tread the uncertain way;
We know that we shall be "*Unus*
Amore more ore re."

Twine not for us a wreathe of fame,
But one of hope and faith and gladness;
The former serves to guild a name,
The latter frees the soul from sadness.
The mutual toil of years has bound,
Too firm for human strength to sever,
The bands that circle us around,
That made and hold us one forever.

When we have passed from earth away,
When star by star shall have descended,
May Alma Mater proudly say.
Right nobly have they truth defended.
We wish each one a bright success,
Where e'er he goes in future years;
And thoughts that words can not express
Find now an utterance in tears.

THE UNIVERSITY OF MICHIGAN.

HISTORICAL SKETCH.

In 1804, the Congress of the United States made a grant of land, for university purposes, to the State of Michigan, and in 1821, trustees were appointed to carry out the provisions of the act. In 1824, another grant was made by Congress, for the

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support of the institution after its formation. In 1837, at the annual session of the legislature, an act was passed, entitled, "An act to provide for the organization and government of the University of Michigan." It is not necessary for us to go into any details regarding this act, but merely to refer to it. It consisted of three parts; first, in regard to the formation of the University; secondly, the formation of the executive body, governing the external affairs; and, thirdly, the instructive body, governing the internal affairs. In the formation, the University was divided into three departments; first, the Department of Science, Literature, and the Arts; second, the Department of Law; third, the Department of Medicine and Surgery: each of these to have a full corps of professors and instructors.

It was also provided in this act, that there should be branches established in different portions of the State. In accordance with this idea, there were in the same year, branches established at Pontiac, Monroe, Niles, Kalamazoo, and Coldwater. These were to be placed under the charge of separate professors, having no general head, but each working independently.

In carrying out this plan, the first appointment of professors was made, and Professor George P. Williams received the first regular appointment, bearing date July 15th, 1837. These branches were nothing more than high schools; but in 1841, a building was erected at Ann Arbor, and the University proper began its march, under the leadership of Prof. Williams, who came from the Pontiac branch, which he was then conducting.

For the first week, there entered the halls but a single student; but, ere long, others began to gather around the professor. A few months after, another professor appeared upon the campus, Prof. Whiting, who came from the Niles branch. He, not being of a mathematical turn of mind, divided the duties of the university with his predecessor, taking the classics, while Prof. Williams conducted the mathematics. So worked together these two fathers of the University. One of them, Prof. Whiting, has passed to his reward long since; the other stands firmly to the wheel, beloved by all who know him, and who has always been the firm and tried friend of the student. May he be long spared to the University, is the prayer of all who have ever met him, either in the lecture room or in the daily walks of life.

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Without dwelling long upon this part of the University history, we will only say that steadily grew this child of the west, ever making rapid strides forward, and none backward, having additional professors appointed as they were needed; yet, having no special leader, but the professors in rotation assuming chief control until the year 1852, when the Rev. H. P. Tappan, D.D., LL.D., was appointed President of the University; and well did he perform his duties. Steadily, under his management, did the University rise and take her stand as one of the great institutions of the land. Guiding the helm with a steady hand, ever ready to do his duty, ever ready to give counsel to the erring, ever watchful for the interest of our Alma Mater, he has left behind him a name that time will not tarnish, but only add a brighter lustre. Such was the second stage of the University; and this lasted until 1863, when President Tappan was forced to lay down the sceptre, regretted by all those who had been connected with him, and cherished in the affections of the alumni and the undergraduates.

Then commenced a new rule, and, as is always the case, affairs were unsettled for a time. A new ruler had come to take the chair, which had been filled before by one who had the love of all those who had been under him; and no enviable position was it; but, with calmness and a steady purpose, understanding the wants of the University from his past experience, (he having been connected with the University as professor in former days), President Haven worked on faithfully and earnestly, until things quietly settled down to their accustomed place, and once more all parts of the vast machine moved harmoniously. Such is a brief sketch of the history of our University; and we have only touched upon one department, having no time to go further; but, at some future time, should opportunity offer, we will again take up our theme and follow it out. Suffice it to say, that to-day it stands one of the first, if not the first University in the land, with as efficient a corps of professors and instructors as any, and as quiet and orderly a body of students.

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THE ENGLISH LANGUAGE.

Every nation has its peculiar characteristics, equally clear and well defined as the feature and outlines which distinguish the face of one human being from another. The plainest of all distinctions is in language. The curse of Babel has been stamped upon the whole human race, indicating by its peculiar brand the effect of climate and mode of life, and is always an index to the social temperament and intellectual culture of every people. The Greek, with its smooth, euphonious flow; the Latin, with its strong, compact, unyielding structure; and the French, animated and adapted to conversation, are each prominent examples of the manner in which a language reflects the character of those who use it. The same principle applies to the medium of intercourse of every people, civilized or savage. One of the most interesting and suggestive departments of philology consists in thus tracing the analogy between the genius and language of a nation. The history of our mother tongue, composed of such diverse elements, and modified by such radical changes, presents greater variety and interest than that of almost any other people. A language generally becomes fixed before its possessors have either become strong enough to engage in great undertakings, or of sufficient importance to attract the attention of surrounding nations. Especially was this the case formerly, when the means of intercourse were so limited, and national prejudice so strong. Our own language, on the contrary, was subject to change, revolution, and confusion during the whole period of its formation. But with it, as with the people, agitation was the parent of reform, and from the intermingling and strife of the various tongues and dialects has been produced that clear and expressive medium of thought in which has been set forth so much profound science, thrilling romance and beautiful poetry; which is more widely diffused, and exerts greater influence than any language in existence.

What medium of communication was possessed by the earliest inhabitants of Britain, we do not definitely know. The people and their tongue both vanished before that hardy race whose name yet designates the island which their descendants have rendered illustrious. While these barbarous tribes, un-

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known and unmolested, were employing a form of speech long since extinct, whose highest use was, probably, in Druidical incantations, the fundamental Saxon element of the English language was developing in those tribes of northern Europe, who were destined, in great measure, to form the character of modern civilization. When the circumstances of the Roman empire necessitated the withdrawal of her soldiery, Britain fell an easy prey to the victorious Saxons. No trace of Cæsar's conquest is visible in our language. The Latin element was introduced at a later date. Of the three tribes known as the Jutes, Angles, and Saxons, who took possession of the country, the Angles were so much in the ascendency, that it was called Angle-land, which afterward became England. In dialect they soon became divided into pure Anglo-Saxon and Dano-Saxon. Such was the comparative isolation in those times, even of the inhabitants of the same island, that neither of these overcame the other, nor did they merge together till after the Norman conquest, when both united to become the foundation of our present English. Saxon literature is extremely scanty, and little was written in its diction worthy of preservation, save as a sample of the form and structure of the language. The earliest specimens extant date back to the middle of the sixth century. The period of the greatest culture was in the time of Alfred the Great, who was no less renowned for his wisdom as a ruler than for his attainments in learning and patronage of literature. After his reign, during their struggles with, and partial submission to, the Danes, literature declined, and the language became corrupted. But though Saxon was again sinking into pristine barbarism, it was only a preparatory step to that great transformation which followed the Norman conquest, an event not less marked in the history of the nation than in the change effected in the language. In that change we have been fully compensated for the tyranny and oppression of the conquerors. In no form could Saxon have been the garb of such thoughts and productions as have graced our literature. The same expedient was tried by the Norman leader for winning the people to his cause, as the one in which the Romans so signally failed a thousand years before upon the same island. He sought to exterminate the language and leave the inhabitants, forgetting

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that they were "one and inseparable." Languages, like nations, are subject to revolutions, and are often more affected during a single generation of great agitation either in government or literature, than in many centuries of ordinary existence. From the deluge of French and Latin terms thus thrust upon an unwilling people, has been gleaned a large and exceedingly useful element. But the new could never be substituted for the old. Though French might be fashionable at court; though used in the schools and established churches; though the learned and great might be led to despise their simple mother tongue, the people yet clung tenaciously to their ancient form of speech, and the nearest approach to old Saxon is still to be found in the frontier districts of England, where the people have to a greater degree remained without the current which has so rapidly borne the nation on since the time of the Norman conquest. Finally, there seems to have been a compromise between the opposing elements, and after about half a century, known as the semi-Saxon period, the language became so fixed that all changes since have been comparatively insignificant. Though to us the diction of Chaucer and Wickliffe may at first seem foreign and barbarous, the transition is not much greater than from Homer to Thucydides, and after a little study they can be read with facility and understanding. Only a small portion of the words in Chaucer have actually become obsolete, though much changed in form and signification. While his labors were most beneficial in fixing the language, and for this we all, as partakers of the fruit of his labors, owe him a debt of gratitude, we must regret that his beauties were clothed in such a form that comparatively few can appreciate his genius or enjoy the benefit of his writings. The history of our language for the past four or five centuries, records no remarkable change, but only the sure growth and steady development in grace and beauty which we should expect, in accordance with the growing refinement and culture of the people.

The poetic and romantic spirit in which our literature is so rich, has been especially favored; indeed, may almost be called the foster child of the new element introduced by the Normans. But for this, it must have ever remained dormant, in vain seeking expression in the harsh diction of the Anglo-

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Saxon. Not only the rhythm and metre, but the genius of our poetry, especially in its earlier stage, came mostly from the same source.

Though our English tongue may have neither the grace nor flexibility of the Greek, nor the majestic dignity of the Latin. Shakespeare has proved it most wonderfully adapted to express with the nicest shades of meaning, all the varied emotions of the human soul; while Milton found it fitted for the noblest themes of human conception. It is, moreover, what it seems impossible that there ever could have been, a *people's language.*

Our language is truly the product of centuries, its literature and influence have penetrated the remotest parts of the habitable globe. Its people are most refined and cultivated, and its nations the most powerful that time has ever produced. How hard to believe that with such prospects they and their speech, in the strange mutations of human affairs, will ever become extinct, and that the future scholar, resurrecting our language, long since dead, will muse upon our departed greatness.

X.

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EDITORIAL NOTES.

But one brief month has passed since the Proemial of the present board of editors appeared in the first number of the Magazine. With this second number, as the class of '67 close their official connection with Alma Mater, do the board sever their official connection with their offspring?

We ventured with timid steps into the imaginary editorial sanctum, and greeted the college public. We have not, as far as ascertained, created any profound sensation in the literary world, but the kind letters of encouragement and support from many of the Alumni, have awakened in us feelings of grateful pleasure, and have confirmed us in the belief that the Magazine was a necessity. In this connection, we would mention with pardonable pride, that the support by voluntary subscriptions, is so large as from the outset to insure its financial success. Nevertheless, we have a right to expect, and shall undoubtedly receive a large increase of regular subscribers, especially among the Alumni.

We may be allowed to congratulate the students on the admirable choice they have made in the new board of editors. The great care evinced in selecting the most able and worthy persons is another proof of the interest felt by the students generally, in the welfare of the Magazine.

As we write, the close of the college year is near at hand. Senior vacation is passing away. Truly, if there is any one time in the Senior year, when that envied individual can with the least care or study, "smoke his pipe, and sing his glees," that blissful epoch, is Senior Vacation. He views with feelings of affable pity the lower classes still condemned to attend chapel. In these hot June days the multitudinous "Fresh" tug with a final effort at Greek and Algebraic radicals, the valiant Sophomores feel their courage oozing out at their fingers' ends at thoughts of examination in Analytics, while the pene-Seniors pore over delightful Grammaire Française. To one and all we would speak a word of encouragement and exhortation to persevere in these their days of tribulation, and to suggest that when their Senior vacation at least rolls around,

"Forsan et haec meminisse juvabit."

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With all due defference to Wendell Phillips, we beg leave to dissent from his assertion, that Lecture Associations are intended entirely for the political instruction of the people. A few may be well enough in a course, but we think that it also needs such men as Gough and Murdock to teach elocution and delivery, lecturers like Shurz, Fletcher, Vincent and Colfax, for information in regard to the progress of our own and other countries, and, especially in a University town, a thorough historical scholar like Dr. Lord, on literary and historical topics. We regret that he came among us in our first instalment of warm weather and during the time of review, and that for these reasons, the audiences were not, in point of numbers, so large as they should have been; but we should consider it a shame and reproach to us if such finished, scholarly productions should not be greeted with large and appreciative audiences next Winter, before the Students' Lecture Association. We are glad to learn that he will probably appear at that time under their auspices. If it be allowable, we might venture to suggest to the "powers that be," that a course of University lectures on History, would be hailed with delight by the students generally.

REVISED COURSES OF STUDY.

We understand that the revision of the courses of study in the Department of Science, Literature and the Arts, cannot be complete before it is subjected to the Board of Regents for approval, and we shall not therefore be able to give it *in extenso*, but are permitted to publish its general features.

The system, originated here several years ago, of having parallel independent courses of study, each perfect in itself, and all having some studies in common, is retained and enlarged, and also the system of substitution or elective studies, is adopted to a limited extent. There will be at least five courses of study, denominated Classical, First and Second Scientific Course, Civil Engineering, and Mining Course. The degree for the Classical Course will be Bachelor of Arts; for each of the Scientific Courses, Bachelor of Science; for the next courses respectively, Civil Engineer and Mining Engineer. Each of these courses for completion, will require four years, though the Mining Course, if attention is given to that alone, may be completed in less time.

The preparation required for admission to the Classical Course, will be the same as heretofore in Latin and Greek, but in Mathematics will require less Algebra, and four books of Geometry. The Greek and Latin throughout the course will be about the same as heretofore. The Mathematics, absolutely required, will probably close at the end of the first semester of the Sophomore year, except Physics in the Junior year, but provision will be made for electing Mathematical studies subsequent-

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ly, so as to carry the study to any desired perfection. The study of French will begin with the Sophomore year, and the study of German with the Junior year. History will occupy parts of the Junior and Senior years. The other studies will remain principally as heretofore. Spanish and Italian will be elective studies in the Senior year. The Scientific Course will be considerably modified, being in fact divided into two courses, the chief difference being that the first will have less Mathematics and more Rhetoric and General Literature. French will commence in the Freshman year, and Grammar in the Junior year. Latin will also be allowed by substitution for History in the Freshman year. The courses in Civil Engineering and Mining remain substantially unchanged.

The general result of the modifications will be more latitude of choice in the selection of courses of study, while the standard of the Classical Course in the Ancient Languages, and of the higher Scientific Course in the Mathematics, will be rigid and honorable; and though a greater variety of study may be allowed, as heretofore, none will receive a degree from the University without a truly liberal education.

We hope to be able to give a more exact statement of the courses of study in our next number.

ROLL OF HONOR.

Through the kindness of J. H. Burleson, Esq., Secretary and Steward, we have been permitted to make some interesting extracts from his forthcoming report to the Board of Regents. The Roll of Honor contains the name of 1206 students who enlisted in the armies of the Union. Their rank was as follows:

Literary Department: 1 major-general, 8 brigadier-generals, 3 chaplains, 12 colonels, 10 lieutenant-colonels, 63 captains, 29 majors, 66 lieutenants, 11 surgeons, 8 assistant surgeons, 5 hospital stewards, and 86 privates.

Medical Department: 1 chaplain, 2 lieutenant-colonels, 30 captains, 5 majors, 37 lieutenants, 138 surgeons, 77 assistant surgeons, 86 hospital stewards, 161 privates.

Law Department: 2 brigadier-generals, 8 colonels, 6 lieutenant-colonels, 84 captains, 19 majors, 84 lieutenants, 2 surgeons, 4 hospital stewards, 158 privates.

Total in the three departments: 1 major-general, 10 brigadier-generals, 4 chaplains, 20 colonels, 18 lieutenant-colonels, 177 captains, 53 majors, 187 lieutenants, 151 surgeons, 85 assistant surgeons, 95 hospital stewards, 405 privates. It may be proper to state that there are about 200 additional names whose rank has not as yet been ascertained.

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LITERARY SOCIETY ELECTIONS.

The election of officers for the next Semester took place on Friday evening, May 14. The following officers were elected:

ALPHA NU

President—J. C. Magill; Vice President—T. O. Perry; Senior Critic—J. C. Freeman; Junior Critic—Henry Lamb; Marshal—T. C. Raynolds; Ass't Marshal—C. S. Edwards; Secretary W. L. Oge; Treasurer—A. Chaney; Librarian—G. E. Dawson; Ass't Librarian—B. Moses.

LITERARY ADELPHI.

President—R. N. Jenne; Vice President—W. J. Darby; Secretary—J. L. Cully; Treasurer—T. C. Taylor; Senior Critic—W. W. Belville; Junior Critic—J. E. Jackson; Librarian—G. W. Mickle; Senior Marshal—L. B. Potts; Assistant Marshal—R. Maxwell.

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